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The Missionary survey

THE MISSIONARY SURVEY

SARAH LEE VINSON, Managing Editor.

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THE SURVEY GOES A BANQUETING

LAST October when our Auxiliary had a spend-the-day meeting in connection with our Home Mission Study Class, luncheon was served on paper plates, which were made very attractive by pasting on them pictures from THE SURVEY, relating to Home Mission work. For instance, one plate bore the picture of Stillman Institute, some of its students, some of the boys of Sam Daily's school, and in the center was pasted that telling little poem of Paul Dunbar, "Li'l' Lamb."

In the center of another plate was a picture of Dr. E. O. Guerrant, around which were placed a group of mountain boys, a log cabin, a scene from Beautiful Breathitt and one of our mountain schools.

Another was attractively decorated with a scene from Ellis Island, a chubby faced little Jew, two little immigrants, and an Italian waif on Ensley. Another had on it a cunning papoose, an Indian chief, a wigwam, and a bow and arrow, all obtained from THE SURVEY.

Each guest became very much interested in her particular plate, and in some instances plates were exchanged, for a great deal of interest had been aroused, for no two plates were alike.

The place-cards at this luncheon were also made from articles from THE SURVEY. White card-board three by six inches were bent thus—A, and on these were pasted extracts, quotations or poems, and some few were also illustrated by SURVEY pictures.

When the time came for after-dinner speeches, every one took part by giving what was on her card, with any added remarks.

We were truly grateful to THE SURVEY for the interesting material which helped make our luncheon such a success.

THE SURVEY, of course, contains a wealth of material for similar use at a Foreign Mission luncheon or banquet.

MRS. CHAS. E. DORSEY

Jacksonville, Florida.

We know that our readers will be glad to have this letter from Mrs. Dorsey, who is doing such splendid work, as secretary, for the Florida Auxiliary. This idea will no doubt be used by many other auxiliaries.

How is THE SURVEY being used in your Church? Pass along to others, any unusual use you have made of THE SURVEY. We will be glad to print your letter.

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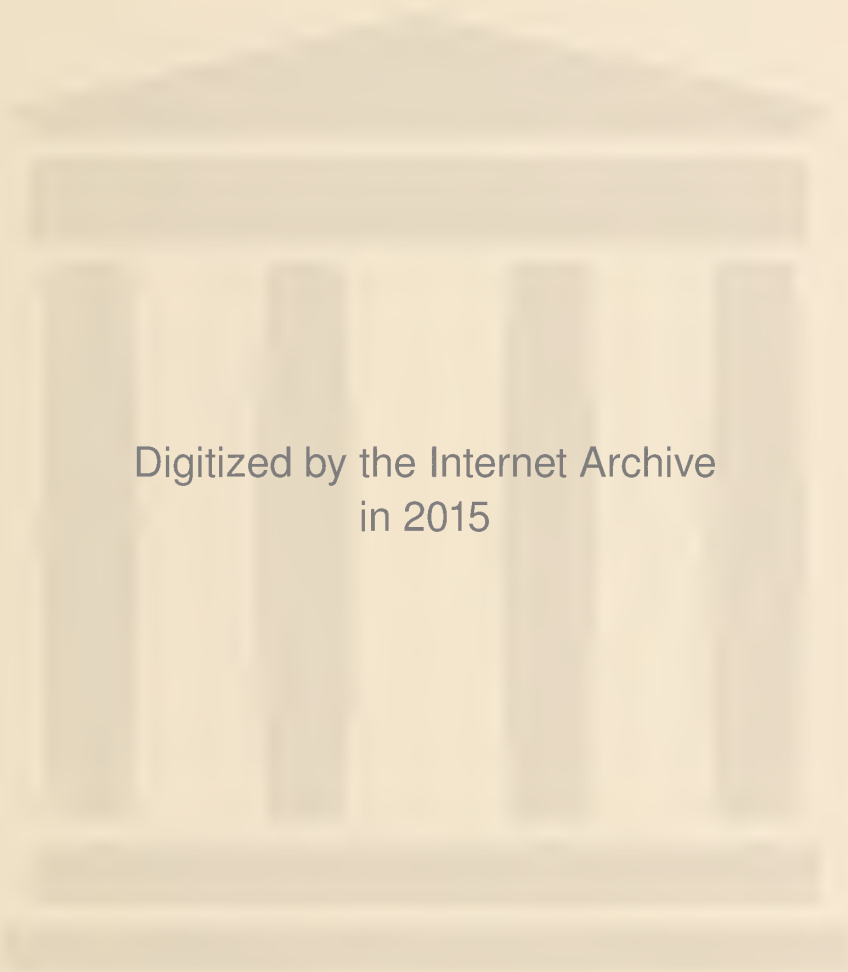

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PRAYER

WE PRAY THEE

For our Home Mission Work in the Great West. (Page 734.)

To bless the new plans of work started in the Synod of Texas. (Page 737.)

To bless Rev. and Mrs. B. L. Bowman in their work at Broken Bow, Okla. (Page 746.)

To bless the efforts of our Doctors in their study of Sprue, so fatal in Korea. (Page 758.)

To help the Christian Korean solve the new problems confronted in the rapidly changing conditions. (Page 760.)

For the Mokpo Mission:

A new school building for Boys. Page 768.)

A doctor to reopen the hospital. (Page 768.)

A Bible School building. (Page 768, 769.)

For many Mission Study Classes this fall. (Page 782.)

For more Christian teachers. (Page 784.)

That the Bible may have a rightful place in the curriculum of our colleges. (Page 785.)

That Rally Day may be a great day in our Bible Schools. (Page 791.)

WE THANK THEE

For the Christian Chinese General, Fing. (Page 726.)

That instead of one there are now ten Churches in the Magic Valley of the Rio Grande. (Page 739.)

For the splendid work being done by the exas Presbyterians. (Page 741.)

For the good report of the Korean Mission. (Page 727; 758).

That the great "wall" of Korea is being broken—that traditions and customs are rapidly changing. (Page 760.)

That Christianity means better living conditions for the women of Korea. (Page 761.)

For the "Second graduating class" of the Korean Bible training school for women. (Page 763.)

That banks, Government offices and schools of Korea observe the Sabbath. (Page 768.)

THE PRAYER

Father, I ask Thee this day to enroll my name among those who confess that they know not how to pray as they ought! Teach me to tarry with Thee and give Thee time to train me! Fill me with the confidence that with such a Teacher I shall learn to pray. Amen.

Andrew Murray.

WORLD NOTES

FOOCHOW GIVES $5,000,000 TO IDOLS

IN a recent issue of *Missions* we read that "the town of Foochow, China, gave $5,000,000 to idol worship last year, while about them millions of people were perishing from famine. These gifts were prompted by fear, and were given to stop the famine." This suggests what China needs: first, the Gospel which delivers from the bondage of fear; and second, the Gospel which supplements prayer with bread for the hungry, and plant trees to reforest the barren hillsides and save the soil for harvest fields.—*Congregationalist.*

PALESTINE MANDATE APPROVED

THE COUNCIL OF THE LEAGUE OF NATIONS has formally approved the British mandate for Palestine and the French mandate for Syria, but they are not to come into force until certain differences between France and Italy with regard to Syria have been settled. Negotiations for the settlements of these difficulties were said by officials to be progressing rapidly, and both mandates will be made effective as soon as the Council has been notified of an agreement.

In connection with the mandate for Palestine a commission has been set up to define rights and claims with regard to the holy places. The Vatican has been taking a keen interest in this matter, and the Marquis Imperiali, the Italian delegate, expressed the hope as a representative of a Roman Catholic country that definite decisions regarding the holy places would be reached at the next meeting of the Council. The Earl of Balfour declared the British government had no desire except to administer those places with historic justice to all concerned. "Our solitary wish," he said, "is that all these ancient rights shall be carried on with decency and order in future, and in a manner which will prevent any religious interest feeling that it has been unjustly treated by those who possess authority." He declared the interests of the non-Jewish elements of the population had been protected fully, and predicted that the Arabs and all others would benefit greatly through the establishment of a Jewish homeland in Palestine.—*Christian Herald.*

DIMINISHED DRINKING IN COLLEGES

DURING last session Dr. Southworth, President of Meadville Theological Seminary, received replies from the presidents and deans of three hundred and eight institutions in answer to his circular letter of inquiry sent last April to four hundred and eighty-six colleges and universities. The institutions reporting include the large State and municipal universities and leading colleges and universities of the country.

Of the three hundred and eight institutions reporting, only thirteen reported an increase in the use of liquor since the passage of the Eighteenth Amendment. One hundred and thirty-three institutions, with an enrollment of 181,000 students, reported a positive decrease in drinking, many of the officials declaring that they know of no consumption of liquor whatever among the students of their institutions.—*Christian Advocate.*

CHILDREN NOT IN SUNDAY SCHOOL

A STEREOPTICON survey of the field of religious education by Dr. Ralph E. Diffendorfer, at the International Sunday School Con-

vention portrayed the vast areas of American life as yet untouched by Sunday School teaching. The speaker said: "In hundreds of communities in the United States children grow up to maturity without ever seeing a minister or knowing what Sunday School is. The names of God and Jesus Christ are known only in curses. In the State of Washington are rural sections where public schools flourish, but no teaching about God. In the mountains of Tennessee some children know nothing of religion except the 'arousements' of the occasional visit of an illiterate preacher. In many mining camps and fishing villages paganism thrives. The sons and daughters of new Americans are neglected because they are 'foreigners.'. . . .In the congested sections of our great cities where the churches have moved out because no longer self-supporting, no Sunday School agency has moved in to save tomorrow. No end of Negro villages are without religious training." —*Missionary Review of World.*

FRENCH CATHOLIC PRIESTS CLAIM THE RIGHT TO MARRY

IT is reported in a French journal, *L'Eclair*, that a new organization, called the *Solidarite Sacerdotale*, has been formed, enrolling priests who wish to marry. Its president, a young ecclesiastic, has recently married. Its members point to the fact that marriage is allowed to priests in the Orient, and that up to the Lateran Council priests in the Latin Church had the right to marry. Celibacy, they claim, is not based upon the Bible, dogma or tradition. It is simply a disciplinary regulation."—*Congregationalist.*

BIG PROTESTANT GAINS

PESSIMISTIC critics who proclaim that the church is losing its hold upon the people are contradicted by facts now available concerning Protestant achievements of the last year, according to Rev. Dr. Charles L. Goodell, general secretary of the Commission of Evangelism of the Federal Council of the Churches of Christ in America. Additions to the membership of the Protestant churches in the United States were larger in the last year, he finds, than in any previous year in the country's history.

Among the notable gains reported to Dr. Goodell by denominational authorities, generally for the fiscal year ended in May, were the following: Congregational, 78,365; Disciples of Christ, approximately, 125,000; Methodist Episcopal, 92,301; Northern Baptist, 90,000; Northern Presbyterian, 169,778; Southern Presbyterian, 42,258; United Presbyterian, 22,892; Protestant Episcopal, 59,706; Reformed, 24,542; United Brethren, 41,164; Friends, 424; Moravians, 1,718.—*Christian Herald.*

MANY HOMES WITHOUT BIBLE

"One missionary of another denomination in Oklahoma and Arkansas traveled 2,261 miles, visited some 5,000 families, and found nearly 2,000 without any form of Scriptures in the house. Among fifty families sixteen countries were represented besides America. Out of twenty-six homes in one village there were twenty-one without Bibles, and the children were especially eager to get even a Gospel in a plain cover. Fruitful ground this for home mission effort!"

TURKS OPPOSE Y. M. C. A.

A RECENT proclamation by the Turk nationalist commissioner of education at Angora, circulated in Constantinople, denounced all Turks visiting the Young Men's Christian Association clubs and threatened all who visit them with punishment as "traitors." The proclamation asserts that the Y. M. C. A. brings together young men and women, with bad results; that it encourages European dress, and that it strikes at the Mohammedan religion. Ultra-nationalistic feeling is largely responsible for the opposition to all foreign work. It is charged that in financing the Y. M. C. A. in Turkey, America has an economic motive, and that the organization is merely another method of "peaceful penetration."—*The Continent.*

EDITORIAL

"THE CHINESE CHRISTIAN FIGHTER"

ONE of our missionaries in China recently wrote, "We are all proud of the Christian General, the Governor of Honan Province, Feng Yu Hsiang by name, who holds regular services in all his camps, is very zealous and cleans up every city of gambling and immorality! Some one wrote to me today from Honan that the Christian soldiers are so orderly and well behaved, pay for everything adn do not rob the people in the old-fashioned way! What we need and are praying for, is a great Revival of true religion to spread all over China and the world—many are praying for it and we believe it is coming. What a splendid thing for China and for the world when it does come!"

Dr. E. Woods, Jr.

The absorbingly interesting story of the conversion of General Feng, the "Chinese Christian Fighter," was told in the Literary Digest of August 12. He is evidently the same Chinese General about whom our missionary writes to Dr. Woods.

In a communication from the Great Commission Prayer League, we have the following comments concerning the conversion of this General and the spirit of revival that lived in the heart of Mary Morrill.

Mary Morrill was an American missionary who in 1900 was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen.

"Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed an unforgettable impression on him."

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

When Mary Morrill went to China, she went with the spirit of revival in her heart. That spirit of revival was communicated to Feng, and later through Feng to thousands of other Chinese. And now the story is being told throughout America and all the world, and out of it will come, under God, flaming evangelists and revived pastors and missionaries. Think what it would mean for God if EVERY ONE of the 200,000 pastors and missionaries and evangelists of the world were as imbued with the spirit of revival as was Mary Morrill and as is today General Feng. Multitudes will be if YOU who read these lines PRAY PERSISTENTLY AND BELIEVINGLY AND PREVAILINGLY—if YOU PRAY FOR REVIVAL.

KOREA'S GOOD REPORT

THE report of work of the native church in Korea for the year 1921-1922, which was given at the Foreign Mission Conference at Montreat, in August, by the Rev. R. T. Coit, of Korea, is very encouraging. The percentage of increase all along the line is nothing more nor less than marvelous.

Especially noticeable is the fact that the gifts from the native church grew in ten years from $3,000 to $48,000, in round numbers. The Southern Presbyterian Church has cause to feel very grateful for the good work done by our workers in the Korean field, and especially grateful for the way in which God is blessing our work there.

Following is a synopsis of this splendid report:

REPORT OF THE YEAR'S WORK 1921-1922.—KOREA

NATIVE CHURCH

	1920-21	1921-22	% Increase
Native Ordained Workers	10	23	130%
Added on Confession of Faith	1,266	1,534	21%
Sabbath School Members	23,448	30,412	29%
Contribution to Church Causes	$27,174	$48,251	77%

Contribution to Church Causes grown in ten years from $3,000 to $48,000.

EDUCATIONAL

Number of Schools	161	292	31%
Number of Students	6,713	12,110	30%
Students Uniting with Church,—year	86	277	233%
Contributions to Schools (Natives)	$9,403	$23,770	152%

MEDICAL

Total Cases (Dispensaries)	40,031	53,877	34%

COMPARATIVE STATEMENT FOR TEN YEARS

Attendance at Sunday School	1912	7,654
Attendance at Sunday School	1922	30,412

Year	Baptisms	Students
1920	516	2,922
1921	1,266	6,713
1922	1,534	12,110

FINANCIAL

1921 Evangelistic Helpers, Bible Women, Itinerating, Book Rooms, Theo. Seminary Expense (Gifts from U. S.) $30,061.00

1921 Same, including church buildings, Home and Foreign Missions (By Native Church $27,174.00

1922 Same, (By Native Church) $48,251.00

Note that gifts from native churches grew in ten years from $3,000 to $48,000.

Note that gifts from native church for evangelistic work now excel what Southern Presbyterian Church in the U. S. puts into same.

THE WORLD'S CHRISTIAN STUDENT FEDERATION AT PEKING

MRS. MARY H. STUART

THE great Conference of the World's Christian Student Federation is over. It was a great gathering, and one full of momentous interest, not only to those who were privileged to take part, but to the whole world. The first significant fact connected with it was the opposition it developed. We were reminded of the opening verses of the 2nd Psalm, as we heard of the formation of one band after another, calling themselves Anti-Christian Associations. This movement spread to all parts of China, and the papers were full of resolutions drawn up by different societies denouncing Christ as a teacher, and Christianity as a doctrine, and urging every one to be on their guard against it. Some of their statements were so radical as to savor of Bolshevism. But the meeting "went on its way rejoicing."

The Conference leaders arrived about ten days before the time, and found themselves very busy arranging all the details for the meeting. Dr. Mott was not too busy, however, to give the community in Peking some idea of the object of the great meeting, and we had the pleasure of hearing him speak on three occasions, when he addressed crowded audiences of both foreigners and Chinese on the great themes of the coming conference. He is a great orator, and on this occasion the greatness of his theme, "World Reconstruction through Christ," was big enough for the biggest oratorical display, and he was listened to with the deepest attention as he outlined the plans for the coming conference. We were most thankful for these opportunities to hear him in the city, as the conference itself was held at Tsin Hwa College, about ten miles outside of the city walls, and only the members were allowed to be present at the meetings. An exception was made on two occasions, when the writer was privileged to join an auto party for the opening reception, and for all the public exercises on Sunday.

On the first occasion, crowds of people went out from the city, and there was a delightful intermingling of friends, new and old, from all parts of the world. I doubt if any previous social function has witnessed a greater variety of racial, national, or denominational forces gathered together in friendly intercourse exchanging greetings, eating and drinking together, where the one bond was CHRISTIAN. After about an hour of social intercourse, and wandering over the spacious grounds of the Indemnity College, the crowd gathered at the appointed time into the great assembly hall, the delegates all ranged according to their countries, and the visitors assigned to another part of the hall. Then began the speeches of welcome and felicitation. Dr. Mott was profuse in his expressions of appreciation of the welcome the Conference had received from the Chinese government, the Tsin Hwa College, the Railroad officials, and the Bureau of Foreign Affairs. In fact, he said, never before in his experience, had such extensive preparation been made for their comfort and transportation, or carried out with more promptness and exactitude. Others followed, including several Chinese officials, and ending with an eloquent address from Dr. C. T. Wang who delighted the audience by throwing all the weight of his approval on the coming Conference.

It was a thrilling sight as each delegation rose in a body when the name of their country was called. In some cases only one or two responded to the call, as in the case of our own Dr. and Mrs. De Varges from Switzerland. In some cases, twenty to thirty re-

sponded, until when China was called, a great body of over 400 delegates stood up in answer to the call. A round of applause greeted each delegation, and it seemed to us that the loudest cheers were given to the Germans and the Japanese. Conspicuous among these groups was the delegation from India in their turbans and native dress, the one negro from America in his black skin, others in their native dress but all having some characteristic to distinguish them. So many students now wear the European dress, that it is hard to distinguish sometimes what they are. But when four races and thirty-two nationalities are represented in one gathering, it certainly is an object lesson on internationalism, especially when you meet them face to face, and hear their strong accent when trying to speak the English tongue, and realize that the one reason for their being here is that they are followers of Christ, and that His name meant the same to each of that great throng. Perhaps the greatest inspiration came when that vast audience was bowed in prayer in the name of Jesus or stood up to sing "The Church's One Foundation" or "Onward Christian Soldiers!" Somehow one felt thrilled all the way through.

Sunday was indeed a "high day," and we listened to eloquent addresses from Dr. Mott in the morning and Mr. Brockman in the afternoon, with many good things in between. It was indeed a "feast of fat things," and we would fain have stayed on to the final meeting in the evening, but at 5:30 P. M. we had to start for our home in the city, most thankful for this little taste of the good things at the Convention. You have seen probably ere this the published "findings" of the Conference, and have learned that the leaders feel that it was a great success, realizing their fondest hopes. We must all pray that the good effects and impressions of this great world gathering may not be lost, or soon pass away, but bear their fruit in helping to bring peace to the war-stricken world. We are getting echoes of the Conference through private sources now, from the delegates who had daily personal intercourse with those who had come from far, and they tell us that they think most good was done, not from the platform, but from daily intermingling from those countries where enmity exists, such as British and East Indians, Chinese and Japanese and Koreans, freely, discussing the causes of war, and asking what is the Christian's attitude in all such cases. We have been told by several parties, that the group of bright people from India with their passivist ideas and assertions that Christ never used violence in carrying out His principles, had a wonderful influence upon all parties, especially the Chinese. One of our Theological professors told me the other day that he thought his greatest benefits from the conference was "seeing Christ through Asian eyes."

The thought uppermost in our own minds these days is whether we are going to have some actual fighting right here in our midst, as two powerful "war lords" are massing troops on both sides of Peking, and the people are panic stricken, not knowing when the blow will fall.

Peking, China.

A COME BACK AT WORLD'S CHRISTIAN STUDENT FEDERATION

AS a result of the World's Christian Student Federation which met in Peking last April there was organized in that city an Anti-Christian Student Federation, with organization of branches in other cities.

It was only natural that such a great meeting as the World's Christian Student Federation should attract widespread attention and meet a certain amount of opposition, for it must be remembered this meeting brought together some 1,000 delegates from 32 different countries, including over 400 Chinese. And after the convention different teams of delegates visited many

important cities, bringing the message of the convention, "Christ and World Reconstruction," to many thousands who could not attend.

Dr. Warren H. Stuart of Hangchow gave some most interesting facts on this subject at the Foreign Mission Conference at Montreat this summer. He cited some of the reasons why these Anti-Christians claim to be opposed to Christianity, as gotten out by them in printed form under the title of "Why do we oppose the World's Student Christian Federation?"

One charge is that Christendom has from the beginning been deluged by religious wars and persecutions, followed in these last few years by the bloodiest outburst in human history.

"The pastors preach and sing of peace on earth, but when war breaks out, the German pastors bless the German soldiers going out to kill their fellow-men, and the British pastors bless the British soldiers going out to kill their fellow-men—the pastors (hypocritical parasites!) hiding in the churches to save their own skins. This is the religion that comes to Peking to plan for 'World Reconstruction.' Baa!"

Another charge is that the church is closely allied with and subservient to capitalism. "The moneyed classes of Europe, America and Japan, finding their profits insecure because of the rising tide of labor in the West, come over to China to exploit the greatest reservoir of labor in the world. They send the missionaries as an advance guard to win over the laboring classes to an attitude of peace and love and contented acceptance of their lot; the native pastors, henchmen of the missionaries, (following them like dogs follow their masters) persuade the farmers and laborers to be content with their wages, assuring them that this is the will of God and that their reward will be in Heaven."

Another chapter in this pamphlet purports to give an answer to the question, "What sort of a thing is Jesus?" It caricatures Him as a narrow, hypocritical, selfish, revengeful object of worship.

Another chapter is on Christianity and woman, which concludes from isolated and misinterpreted passages from the Old and New Testaments, that the Christian Church does not give woman her rightful standing as demanded by this democratic age.

Another reason given for opposing Christianity is its alleged hide-bound and obstructive attitude towards natural science. "The church also shuts its eyes to the development of economics and social science. In this way the class-system is bolstered up, and the rich are enabled to maintain and extend their power over the poor, under the cloak of religion."

Such are some of the sentiments in this subtle and spiteful pamphlet—at least we know what is being said about us. The Christian Church may well re-examine its attitude and conduct in these matters, and clear itself of the slightest foundation of truth which these charges might suggest.

TWO DISTINGUISHED HINDUS

BY far the most prominent character among the natives in India for several years past has been Mahatma Gandhi. It is difficult for an American to form a correct and sympathetic estimate of the man, so completely is he a Hindu of the Hindus; but as to his attitude toward the British government and everything that savors of English and other foreign influences, there is no mystery. He is the outspoken advocate of passive resistance to British rule and of the most absolute putting away from his country and his fellow-countrymen of everything that is foreign. "Back to Hinduism" is his insistent demand. And when any one remembers what this means, stripped of all the glamour of romance and the charm of antiquity, the reader will see that nothing could be more fatal to his

country than his influence. Back to Hinduism means back to the Car of Juggernaut, back to all manner of abominable idolatries, back to the burning of widows—and, so far as government is concerned—back to anarchy and civil war which would drench in blood the whole peninsula of Hindustan.

In contrast to this man, whom England has found it necessary to put behind prison bars, is another and very different leader—a Hindu Christian woman who passed away last April at the age of sixty-four. Pandita Ramabai did not aspire to be a popular leader, though she exercised a marvelous influence in her own land and her fame was world-wide; but she spent her life in self-sacrificing service on behalf of the child wives and widows of India. Most of her time and energy she expended on a single institution, a home and school in the district of Poona. It is estimated that more than 2,000 persons, most of them widows whose lives but for her would have been one prolonged horror of cruelty and shame, were rescued from the lot to which Hinduism condemned them and cared for and trained in her home and school for them. Besides this blessed work, she was a teacher of the gospel to the women of her own country and in the furtherance of gospel work had made her own translation of the New Testament into the Marathi tongue.

Both the man and woman thus briefly sketched were educated Hindus of the highest type of mental ability and commanding influence—yet how different that influence!—the man being an apostle of darkness, and the woman a living embodiment of the gospel of the Son of God, bringing light and salvation to multitudes.

Earnest Worker.

CHURCH PAPER WEEK

Are you ready for Church Paper Week—Nov. 5-12?

This week has been set apart by the General Assembly when the claims of our three Church papers, all weeklies, are to be presented to the members of our Church, and as in the past, the canvass will be made by the Woman's Auxiliary. During "Church Paper Week" a special effort will be made to place at least one Church paper in every home, and the local Auxiliaries are asked to make plans early for promoting the canvass.

Our Church papers are the best published by any denomination, and no Presbyterian home can afford to be without one. Every Church paper that goes into a home will be an uplifting, spiritualizing agency to all the members of the family. Following is a list of the three Church papers, and the price per year:

Christian Observer, Louisville, Ky. $3.00 a year.

Presbyterian of the South, Richmond, Va. $2.50 a year.

Presbyterian Standard, Charlotte, N. C. $3.00 a year.

"STRATEGIC JAPAN"

"Japan has experienced a greater change in the past two years than in any 100 years of her experience" was the statement made by Mr. J. Woodrow Hassell at Montreat during the Foreign Mission Conference. Mr. Hassel has only recently come from Japan, where he is stationed at Marugame.

His report of conditions in Japan was illuminating and encouraging. He says that the Christian spirit has surely gripped the people, and that Christian sentiment prevails the nation. Not all of them know of God—of course not. Nor have all who know of God accepted Him, but the trend of the nation is in that direction.

And Japan is looking to America to lead her to the true religion. Mr. Hassell says that one can talk Christianity anywhere and be sure of an attentive audience. It has been estimated that one person out of every two and a half will sign a card saying that they wish to know more about Christianity.

The younger men and women of Japan are skeptical of the old religion, and as a rule are anxious to investigate the religion of the missionaries. They must be shown that Christianity is the real religion, or they will grow up with absolutely no religion. Many of the older men say they are "too old to accept Christianity" but that they want their children to do so.

"Now is the time to strike; send us the workers and we will show you the results" is the cry coming to us from the Christian Japanese.

"HE MARVELLED"

"Yes, we're praying for a revival, but we don't expect it," said a godly woman recently to a companion in a small town. "And others are praying for it, *but I don't know of any one that expects it.*"

Do YOU expect it?

Ah, perchance that explains it—*the Church's unbelief!*

How far does a "godly" man's prayer, or any prayer of unbelief get with God?

Is not an unbelieving prayer a mockery to Him?

Does it not make Him a liar?

"And He could do there no mighty work" (although He was as ready there as elsewhere). "AND HE MARVELLED BECAUSE OF THEIR UNBELIEF." (Mark 6:5, 6.)

The healing of the souls of men is a mightier work than the healing of their bodies. *And millions of souls are waiting today for His healing touch.*

When will it be given?

When the Church—when YOU AND I (Matt. 18:19)—pray in agreeing, God-given faith, *and continue thus until the answer comes*, pleading before the Father the sacrifice of Calvary. "The power of the Cross is alone irresistible."

Will you not spread this appeal before God? It may be *His* command to *you* to PRAY FOR REVIVAL IN THE CHURCH.

Man's keenest enjoyments in life do not come by the way of riches. Character is the surest means by which that desired end is reached. No man can insure his character by his riches. Horace Greely's last words were: "Fame is a vapor, popularity an accident, riches take wings; those who cheer today will curse tomorrow; only one thing endures—character."—Young People.

"UNFINISHED TASKS"

of The Southern Presbyterian Church

By Homer McMillan, D. D.

Price, Paper, 50c, Cloth 75c. (Illustrated)

Official Home Mission Text Book For

1922

Leaders' Helps for Senior Classes *By Mrs. L. W. Curtis* 10c.

Leaders' Helps for Junior Classes *By Mrs W. P. Borland* 10c.

COMMENDATIONS OF "UNFINISHED TASKS."

From Report of Standing Committee on Home Missions, adopted by the General Assembly, Charleston, W. Va., 1922:

"That during the season leading up to Home Mission Week, mentioned in Paragraph 3, the Assembly endorse and recommend the use of the new text book 'Unfinished Tasks,' by Rev. Homer McMillan, D. D., and that this book be given the widest possible circulation throughout our bounds for the use of study groups."

MRS. L. W. CURTIS, Richmond, Va.:

"I have just read with delight Dr. McMillan's book, 'Unfinished Tasks.' It is as full of information and inspiration as a nut is of meat, and is just the kind of a book needed for our women's societies in their study classes next year. It is a compendium of our Assembly's five-fold work of Home Missions; it is a store-house of information and personal experiences of workers; it is a vision of our Church's unfinished and new tasks, that stirs the blood and quickens the pulse; and withal it is told so as to be within the reach of all.

ACTION OF HOME MISSION COMMITTEE:

"In view of the fact that the books used in the Home Mission study classes the two past years have been largely social service and problem studies, it is the judgment of the Executive Committee that the Home Mission cause will be best served and advanced at this time by the study of our own work, and we earnestly recommend the use of our own book, 'Unfinished Tasks,' by our churches and societies."

SAMUEL M. GLASGOW. D. D., Pastor First Presbyterian Church, Knoxville, Tenn.

"Dr. McMillan's timely book, 'Unfinished Tasks,' seems to those of us in the pastorate as providential. The strong surge of sane and clear facing of the facts about our Church and sounding their appeal upon the ears of our people will mark this book for a long and useful life. Without hesitation I strongly commend this clear and simple statement of potent facts to our Church, and especially to the missionary study classes among our women and men."

ORDER FROM

PRESBYTERIAN COMMITTEE OF PUBLICATION

RICHMOND, VA., TEXARKANA, ARK.,-TEXAS

HOME MISSIONS

REV. S. L. MORRIS, D. D.
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our October Topic—The Great West and Home Missions

OUR WEST—FROM ANNUAL REPORT

ARKANSAS

Area 53,335; population, 1,750,995, of whom 472,220 are Negroes. Only 17,046 are foreign born. It is the eighteenth State of the Union in agriculture with a crop value of $159,764,000 in 1921. It is the first in strawberries, second in cantaloupes and rice, and fifth in lumber and cotton. It has the most famous health resort of America in Hot Springs, the finest fresh water pearls in the world and the only diamond field in America. Arkansas has a vast mountain population in the Ozarks unreached by the gospel, and nearly 200,000 children attending no school.

RELIGIOUS.—Church membership, 583,209; unchurched, 1,167,786; Roman Catholics 21,120; Mormons, 454; Presbyterians, U. S., 12,565—an increase of fifty per cent in ten years.

OKLAHOMA

Area 70,057; population, 2,027,584; only 149,408 Negroes, the smallest percentage of any Southern State except West Virginia.

Oklahoma ranked first in value of oil produced in 1919, second in total production 1919, fourth in production of natural gas 1919, fourth in total value of mineral resources, tenth in agriculture. However, there were but three states in the U. S. with smaller acreage than Oklahoma which exceeded it in total value of crops grown in 1919.

RELIGIOUS.—Church membership, 424,492; unchurched, 1,663,092; Roman Catholics, 47,000; Mormons, 3,000; Presbyterians, U. S., 3,904.

HOME MISSION ACTIVITIES.—In many respects, Oklahoma is the greatest missionary State of the South. It has the smallest percentage of church membership—only 18 out of every 100 being identified with any branch of the Church. It contains the largest Indian population within our bounds. It has a large number of new towns springing up, and while much preaching is being done, it has perhaps the smallest per cent of evangelical and sane Christianity. While thousands are pouring into the state they are "a mixed multitude" of heterogenous elements. They are composed of "fortune seekers," adventurers, failures in other communities, oil speculators, mostly characterized by the commercial spirit. Many leave behind them their church membership to escape their obligations, which were local rather than religious. The Presbyterian Church, U. S. A., is much stronger in the State than others, but one-third of all their churches are nearly always vacant and they have not the men to occupy the new and inviting fields. It is a situation of the most perplexing character, both discouraging and encouraging, and which makes compelling demands upon Assembly's Home Missions, ranging through the whole scope of our eight departments.

Evangelism and Sustentation are twin agencies in this state, our mis-

sionaries serving in double capacity, making their organized church a base of operations for enlarging our ministrations. Each Presbytery makes larger demands upon Church Erection than our resources will warrant. The Indians alone combine in themselves operations for Foreign Speaking, Mountain and Mission schools, in addition to other phases of the work.

TEXAS

Area, 265,896; population, 4,661,027, of whom 741,694 are Negroes.

Texas defies description and baffles thought. Everything is on a gigantic scale.

CROPS.—First state in the Union in crop value. Produces from one-fourth to one-sixth the world's cotton crop. It has the largest ranches in the United States.

RELIGIOUS.—Church membership, 1,784,620; unchurched, 2,876,407; Roman Catholics, 402,874; Mormons, 3,500; Presbyterians, U. S., 38,712.

Rev. Brooks I. Dickey, former Superintendent of Home Missions in Western Texas Presbytery—whose area is about the size of Virginia—furnishes the following facts:

"In considering Texas we think first, always of its size. It is this great extent of territory that people always emphasize, but there are other characteristics that grow out of the extent of territory just as interesting and important. There is, for example, a remarkable variety of climate, topography and products. This difference probably explains in part the fact that there is just as great a difference in the character of the population. There is as much difference between Houston and El Paso or between Brownsville and Amarillo in natural conditions and population as there is between Georgia and New England.

Another thing to be noted is that there is the Old Texas and New Texas. We still have the Old Texas of tradition and romance, the Old Texas of vast prairies, long horned cattle, and cow boys. But this Texas of romance tradition is limited to a comparatively small part of the State. From very large portions of the State all this historic Texas has passed forever. The vast part of it is given up to intensive agriculture. Among the greatest oil fields in the world are those in Texas. In addition are mines, factories and other commercial interests sufficient to engage the energies of an average state. We have also our problems of congested population. We have large and rapidly growing cities which present all the peculiar problems of any American city.

To further complicate our problem we have in some localities in addition to native Anglo-Saxon a large population of Negroes, in others a very large population of Mexicans, while in still others there are great colonies of Germans, Bohemians, Poles and other foreign races. It is this variety and this complexity that make any general statement about Texas very difficult, if not misleading. A statement that applies to the northwest portion of the state is entirely inappropriate to the southwestern. In certain regions the population is almost pure Anglo-Saxon, in others it is almost entirely of foreign birth or speech. There are some counties in certain sections of Texas with scarcely one person of English speech and birth. There are some parts of the State where Roman Catholicism is in the ascendency.

To meet the necessities of this State we need more ministers and trained workers—men of vision, of faith and of courage, men who will not despise the day of small things. We need men and women home grown, home trained who understand our conditions and problems. We need more adequate buildings and equipment. Our work is being fatally handicapped by lack of these things.

We need chiefest of all to have the Church look on Texas not as an object of charity but as an investment. That investment will return, as past investment is returning, large dividends. The development of every new

country demands the investment of capital from outside. It is just as true of the Church."

NEW ORGANIZATIONS.—The question continually raised is, what justifies the establishment of a church in a frontier community? Is it prospect of growth, ability to maintain an organization, the demand for the gospel, or religious destitution solely? At the meeting of the Home Mission Council, composed of representatives of the various Synods, held at Montreat, N. C., in August, 1921, the question was answered in the following language which may therefore be regarded as indicative of the mind of the Church:

"It is the judgment of this Council that a Presbyterian Church is needed in every community where there is a considerable number of people not reached by any existing organization; or where there is a prospect of a reasonable future growth; and in any community where there is a group of unconnected Presbyterians willing to be organized into a church for the purpose of worship and service.

It is the judgment of this Council that a Presbyterian Church should be organized in every community where in the judgment of the Presbytery, such a church will be a distinctive spiritual factor in that community.

In a community where there is a small Presbyterian Church of another denomination, those belonging to our Church, rather than forming a separate organization, should be encouraged to unite with the existing Presbyterian Church, upon the basis of a fair exchange for a similar union with our Church in another community."

MEN WANTED

The World has work for men,
  Men of purpose, strength and zeal;
  Men with courage staunch and real;
Men with passion for the right!
Men of honor stainless, bright.

The nation calls for men,
  Men to trample down the wrong;
  Men to guide a stumbling throng;
Men to govern, counsel, lead;
Sure in wisdom, brave in deed.

The Church seeks earnest men,
  Men of vision, Spirit led;
  Men whose selfishness is dead;
Men to send the Master's word
Till the farthest soul has heard.

The Christ is calling men,
  Men to consecrate their all,
  Heeding but the Savior's call;
Men with faith in strength above,
Filled with patient, fearless love.

God shares His work with men.
  Work dispelling darkness drear;
  Work to bring His Kingdom near.
Work for men firm, valiant, true;
Noble work for men to do.

THE NEW PLAN OF WORK IN THE SYNOD OF TEXAS

REV. ROBERT HILL, *Chairman of Home Mission Committee*

THE impression had been growing for some years that there was something the matter in the Synod. The points of dissatisfaction were principally two. First, there was so much business that insufficient time and consideration were given to matters of the greatest importance; such, for instance, as our Educational Institutions, and our growing Mexican work. And, secondly, there was not enough of the inspirational. The Synod had become too much of a business body, and too little of a spiritual. There was not enough prayer, not enough that was definitely worship, not enough of consciousness of God's direction and presence. As a result earnest men were not always wise in debate and feelings were hurt, and much unhappiness resulted. In an effort to obviate both of these conditions an ad interim committee was appointed to study over the whole subject and present such a report as might bring about a revolution.

After long, earnest, and prayerful study of the question of synodical business from every angle this Committee

Dr. Robert Hill, Chairman of Synod's Home Mission

presented its report last fall. With only a few minor changes, and after careful study on the floor their report was adopted and is now in operation. It is of course not perfect. No doubt experience will call for amendments, but it is a good foundation upon which to build a very efficient method for conducting the business of the Home of God.

In the limits of a paper like this which must regard space it will be pos-

Dr. A. F. Cunningham, Synodical Evangelist.

sible to give only the more outstanding things in this new plan of work.

Synod has now three Executive Committees: Stewardship, Home Missions; and Schools and Colleges. It has also three Permanent Committees: Assembly's Causes; Program, and for the present, because of matters pending, Sunday School Extension and Publication. The third Committee will, it is expected be included in the committee on Assembly's causes in due time.

To the Stewardship Committee is committed the task of considering the whole work of Home Missions, Stewardship, Schools and Colleges, and Orphans' Homes, with the view of bring-

ing about "the harmonious co-operation and highest efficiency and unity of all the Synod's work." This, in order that due proportion of time and study be given each, so that one may not unduly trespass upon the rights of another either during the sessions or between the sessions of Synod. This committee also arranges the budgets for the various departments of Synod's work. All matters of finance must go before this Committee before reaching the floor of the Synod.

The Home Mission Committee has five departments with a Sub-Committee of three assigned to each. These departments are, Evangelism, Mexican Work, Educational, Budget, Progressive Program. The educational department of this Committee has to do with the youth in state institutions and the pastors who minister to them, and is not concerned with the work of Synod's schools and colleges which has an executive committee of its own. The budget committee arranges for the finances for the support of the various departments of this committee. This budget it passes on when arranged to the Stewardship Committee for its approval.

A general superintendent will give his whole time to the Home Mission Work.

The Synod has several educational institutions: Austin College for young men; Texas Presbyterian College for young women; Daniel Baker College, co-educational; it has a controlling interest in the Austin Presbyterian Theological Seminary; and also in the Southwestern Home and School for Orphans. The financial interests of these are in the care of the Committee of Schools and Colleges.

All matters pertaining to Foreign Missions, Christian Education and Ministerial Relief, Assembly's Training School, and Bible Cause, go to the Committee on Assembly's causes which digests and prepares a report giving a resume of the matters of interest involved. This saves time. Under the old plan each cause had a permanent committee and each presented a report, sometimes a long one. This report had in its essence come before each of the Presbyteries just a week or two before, and so did not need to get before the same men again. Still, it is considered wise to present the gist of the messages from the Assembly's Committees and in connection therewith to hear the representative sent by them.

The Committee on Program not only arranges the way in which matters of all kinds shall reach the Synod, so that relative importance may be preserved; but it is a committee of self-defense. No one who is not a member of Synod can on motion of a member address the body except a representative of some Assembly cause. All others, no matter what they represent, must first get permission of this Committee which will arrange the time and the length of time of his address. This Committee also arranges for all the inspirational features of the sessions.

All monies for Synodical causes go to an Executive Secretary-treasurer, who is also, now, stated clerk, and also Secretary of the Executive Committee on Schools and Colleges. He maintains an office and office force and gives his whole time to the Synod's work. This office and its equipment is also at the service of all executive and permanent committees of the Synod.

Tyler, Texas.

MAKING CLEAN THE OUTSIDE OF THE CUP

THE yard of the Presbyterian Church at Donna, Texas, was in an unsightly condition for many months. One of the neighbors afterwards said that it had been a black eye to the community. A few of the members decided that something must be done, and the following plan was worked:

The lots were plowed and leveled,

and on Wednesday afternoon of the Christmas Holidays the members of the congregation met for an afternoon of real work. Grass was planted and shrubbery, cannas, bananas, palms, rose-bushes, and flowers were brought from the homes and planted by the people themselves. Mr. W. M. Ellison, a landscape gardener in our sister church at Harlingen came over for the day, and gave us valuable muscular assistance as well as professional advice. Everyone worked hard and enjoyed the afternoon's association together.

About dusk the Woman's Auxiliary appeared with a splendid supper. All the workers hastily finished up their tasks, and gathered inside the church, ready for the banquet.

The work was not entirely completed. Some seemed disposed to plan it that way so as to provide occasion for another such gathering. The yard is the pride of the church now, and we all know each other better, and feel a keener interest in the church because of our holiday celebration.

THE MAGIC VALLEY OF THE RIO GRANDE

FIFTEEN years ago one lone Presbyterian Church at Brownsville, its nearest neighbor 200 miles away, and transportation by stage coach through a desert of drifting sand. Today ten Presbyterian churches: Brownsville, San Benito, Harlingen, Mercedes, Weslaco, Donna, Pharr, Edinburg, McAllen and Mission, and outposts, with nine undershepherds loyal and true.

November 13-27, 1921, these pastors and churches staged a great program, "A Religious Institute." The ten churches were divided into an east and west group of five each. The pastors of the west group spoke five nights in the churches of the east group; the following week the program was reversed; each pastor in one group speaking on successive nights in each church in the group. The five topics for the five nights were Home Missions, Foreign Missions, Sunday School, Life Service, and The Place and Work of the Presbyterian Church in the Community.

Think of the possibilities in churches thus nourished. Watch these men, note these churches. Home Missions under one hundred pounds of steam. Home Mission harvests before the seeding time is past. Prayer answered while you are speaking. The wireless of the skies in good order. The prophet called "Awake, O Zion"—and we are just shouting "Wake up, O Presbyterians and thank God for the Home Mission work of your Church." What do YOU know about it?—*Tex.-Mex. Reflector.*

UNITY IN THE MAGIC VALLEY

REV. HERBERT MCDERMOTT

ONE should never read about the Lower Rio Grande Valley without having somewhere in his mental background the thought that this territory, rightly called the toe of Texas, is a narrow strip of land about sixty-five miles in length. In the earlier days there was the sharpest kind of competition between the new towns along the railroad. With the growth and development of the winter vegetable and citrus industry, it was found that there was no need of Valley-wide organization. The popular cry now is, "The Valley is one!"

This has been the spirit in the Presbyterian work from the very start. The ten Presbyterian churches, two of them built within the last year, with ten pastors, are really one church with ten pastors. The Valley ministers have a strong organization which meets at the call of the chairman, "Bob" Gribble. Through these meet-

ings Valley-wide movements have been inaugurated. At its suggestion the ladies of all the Valley Auxiliaries met and organized for a united work. Last fall a religious Chautauqua, including every Presbyterian Church in the Valley, developed and deepened the faith both of the members and ministers. For this program every minister made himself a specialist on one subject.

In one of the ministers' meetings there was a discussion in regard to recruits for the ministry. It was unanimously resolved to invite Dr. J. O. Reavis for a life service campaign. The Valley ministers know Dr. Reavis is fond of strenuous exercise and they prepared a program which kept him busy day and night. All the churches were enriched by his messages, and big results are bound to follow.

At the last meeting of Presbytery a young man from San Benito offered himself for the ministry, and Mr. and Mrs. John Pond, of Harlingen have gone to Tex.-Mex. to assist Dr. Skinner. A short time after Dr. Reavis was here, in the spring, Mr. Proud was elected an elder in the Harlingen church.

The coming winter there will be more Valley-wide undertakings upon the part of Presbyterians.

When the writer came to the Valley in October, 1917, only one or two Presbyterian ministers were in the Valley. Now several of the ten Presbyterian churches are self-supporting, and the others are growing stronger.

Harlingen, Texas.

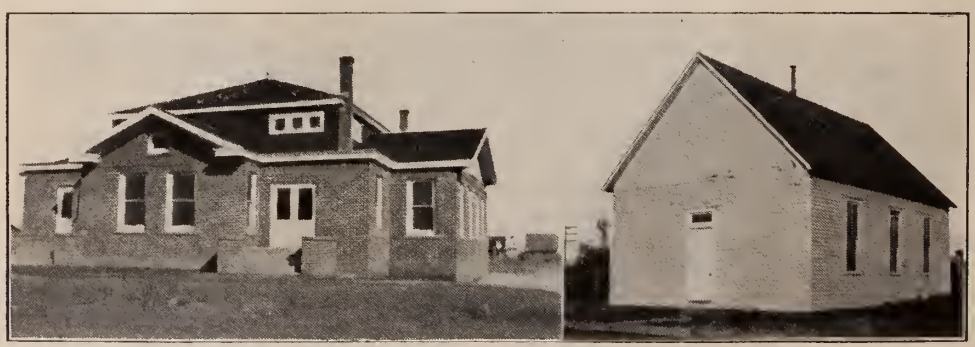
ONLY A HOME MISSION WORK

REV. E. S. LOWRANCE

THE words seem so trite, almost trifling, yet how different would have been the aspect in our church, had there been no Home Missionary work. The despising of "the day of small things" has lost many a noble enterprise. The foundation of the Iowa Park Presbyterian Church was laid by Rev. W. N. Dickey, of saintly memory, thirty-three years ago.

The record is: "In February, 1889, Rev. W. N. Dickey, Evangelist of the Presbytery of Dallas, visited Iowa Park and preached (February 7th) the first sermon that was ever preached in the place, using the dining-room of the Cameron Hotel, the only available place in town. In January, 1890, Rev. W. N. Dickey, Evangelist, by invitation of the people returned, and finding the way open, organized a church with eleven members."

Often times, the little congregation because of removals, drouth, and death, were greatly discouraged. In 1894 under the leadership of Rev. J. V. McCall, D. D., definite plans were formulated for a house of worship and



The New and the Old.

Rev. E. S. Lowrance, who engineered the transformation.

the cut reveals the little house used for about twenty-seven years. The new church shown in the cut was finished and dedicated February 26th last. The membership now is 72, with over 60 in the Sunday-school. The Auxiliary is very active, having 32 members, and raised last year nearly $1500. The church has a bench of four fine elders and five active consecrated young deacons. In all of these years with the exception of two the work has been aided by Home Mission funds, without which it could not have survived.

Iowa Park, Texas.

(An auto ride from Wichita Falls to Iowa Park and a reception given at the church by the Auxiliary to the Presbyterial, was one of the pleasant experiences of Dallas Presbyterial which met at Wichita Falls. E. A. B.)

TEXAS, AS SEEN FROM ITS PRESBYTERIALS

ELEANORA ANDREWS BERRY

FIVE weeks, five thousand miles, fourteen towns visited, thirty talks—certainly one would not undertake from such a trip to write an exhaustive account of conditions in Texas and Oklahoma. Hasty impressions are not always correct, but after all, to visit ten Presbyterials is to meet the representative women of our Church in the West. To travel from Beaumont to El Paso and from Wichita Falls to Tex.-Mex. at Kingsville is to traverse the state of Texas, east and west, north and south. You may not have seen all of Texas. In fact it is hard to believe that any person could ever do that. You have at least seen practically all kinds of Texas; and to have seen Durant in eastern Oklahoma and Altus in western, means that you have seen two very different kinds of Oklahoma, each with its own peculiar charm.

Conditions vary in different Presbyteries as much as do the topography and climate, but the wonderful opportunity for missionary work seems everywhere present. Eastern Texas Presbytery has its lumber camps, saw mill towns, also its oil fields. Fort Worth and Dallas have their oil fields and their farms. El Paso has its ranches, its scattered populations, neglected, needing the Gospel. The Rio Grande Valley with its wonderful growing towns presents an opportunity for us to develop very rapidly a

Rubin Rodriguez.

self-supporting missionary church in this region. The cities present opportunities for extending the work. And everywhere one finds the Mexicans.

Certainly one of the pleasantest incidents in the trip was the two days spent at Tex.-Mex. Such a beehive it is, with the new buildings going up, the farm work going on, every boy busy at his school in the morning and at his work in the afternoon. A letter from Dr. Skinner says that the force has been enlarged since I was there. Mr. John Proud, with his wife, has come from Harlingen, to take charge of the farm, which with most everything else has heretofore been Dr. Skinner's work. Ruben Rodriguez, a member of the first class to enter Tex.-Mex., comes back after his college course to teach. Miss Martha Wright is another new member of the faculty, to take the place of Miss Alice Ford, who resigned at the close of the last school year. The McLanes, Miss Starr and Miss Noell "carry on."

When I was there the first wing of the new building was well under way and plans for building the teacher's cottage, provided by the women of Texas, were completed. Through the summer Dr. Skinner has stayed on the job and superintended the building program. He speaks rather feelingly of some experience in an Eveless paradise, for Teresa the faithful, mentioned in many articles about Tex.-Mex., suffered an attack of appendicitis and was in the hospital for weeks and there was not a woman on the place, with some twenty-three men and boys to be fed three times a day.

Traveling in Texas, in April and May at least, ordinarily is pleasant. (One would except a four mile walk across the sands under a broiling sun.) There was much rain,—we were always just ahead of or just behind the floods,—and consequently little heat and no dust except one day in the very western part of the state. And no coal smoke! They burn oil on the trains. A question that presented itself on the return trip, east of the Mississippi, was: If you got as dirty in Texas as on a coal burning train, could you ever get clean with the hard water they have there?

Texas towns are delightful; well kept, well laid out, and *clean!* A true Atlantan would rather live in Atlanta than any place else, but we have to admit that we do burn soft coal instead of oil.

It is of course impossible to give a detailed account of the trip or of conditions in Texas. One can only give outstanding impressions.

Perhaps the first one is that the Church at large does not realize the strength of the Church in the West. Looking over the list of the largest churches in the Southern Assembly as

Traveling in Western Texas, en route from Balmorhea—Mrs. Brock, Synodical President; Mrs. Majors, Home Mission Worker in El Paso; Home Missions—Miss Berry; Foreign Missions—Miss Matthews, of Korea; and Mrs. W. F. Fairley, President of El Paso Presbyterial.

Mr. and Mrs. C. K. Bowser's Adobe Ranch House, Which Was a Haven of Rest and Coolness After the Four-Mile Walk. Mrs. Bowser is the Daughter of our Korean Missionaries.

published in the Christian Observer in August, we find that the first and second places go to Texas churches, also the tenth and twenty-seventh.

(Incidentally we might note that each one is the fruit of Home Missions, originally. Rev. Watson L. Fairley, one of the statesmen of our Church in Texas, said at the Home Mission Conference at Montreat this summer that you cannot find in Texas a single church of any importance that did not begin with Assembly's Home Missions. Texas Presbyterianism is the fruit of Home Missions. Mr. Fairley believes in colonizing, and instead of one Southern Presbyterian Church in El Paso, we now have two, and they are ready to organize another when a minister can be secured for it.)

Yes, Texas has strong churches. To hear the narrative reports in a Presbyterial is to see that they are doing a splendid work. They are alive to their opportunities. The Presbyterials are well organized, and the business is carried on with splendid enthusiasm.

The second impression, which is stronger than the first, is that the Church as a whole does not realize the weakness of the Church in Texas. Contradictory to the first? Not at all. Texas has its big, strong churches, but one or two strong churches in a Presbytery cannot do the entire Home Mission work by themselves. They must have help. The Texas Church is carrying on its work in the face of conditions that it is hard for an Easterner to understand. Distances are so great. The churches are so scattered. To quote Mr. Fairley once more, one-tenth of the membership of our Church is in Texas, and it gave one-tenth of the contributions. More than one-eighth of the churches are in Texas. That sounds well, but consider that this one-eighth of the churches, with 40,000 members, are scattered over an area half as large as the whole East, and the weakness is revealed. It makes it difficult to keep the churches supplied. Presbyteries have to be too large in area in order to have a sufficient number of churches.

Another impression, perhaps the deepest of all. The people! How they do do things! It is hard to realize the difficulties under which the church work goes on. Two women drove one hundred and twenty-five miles in auto, to attend El Paso Presbyterial. One had a baby eight months old, the other had one two months old. Or take Mangum Presbyterial, at Altus, Oklahoma. Mrs. Sadler, the President, presided with her arm in a sling—a broken collar bone, the result of a gentle western zephyr. She had come ninety miles in an auto, and after the adjournment she went back to Cheyenne the same way. The jarring *might* be painful. What a work the women are doing in holding together the work in Texas, and Oklahoma, when churches are often vacant for long months at a time, no one can realize. But we would not leave out the men. They can do things too. At one Presbyterial they cooked and served the supper one night.

If asked what impressed me most in Texas, I would say, I believe, its vastness, its people, its opportunities for service. It is a challenge to our Church. Let us go in and possess the land. Truly it is "a good land and a large—a land flowing with milk and honey."

Atlanta, Georgia.

"FIRST IMPRESSIONS"

REV. AND MRS. B. L. BOWMAN

ONE of the most interesting sets of people in Oklahoma is the drifters. These are the people who are to be seen along any of the main highways in rickety prairie schooners, traveling—God knows where. Their outfit consists of the tottering wagon, with a home-made box and a cloth stretched over bent sticks, much askew. The horses that pull it are slight and ill fed. Even diminutive donkeys are used. A long legged foal may be running beside the mare. Household goods project from the wagon in every direction. A disheartened man and woman sit on the front seat. There are usually some children packed in with the household goods. They camp by the wayside—'down in the holler by the crick.' It is difficult to find out where they are going. They do not know themselves. Almost equally difficult is it to find out whence they came, for they have come from so many places and have known each so short a time. They are looking for greener pastures—literally. Some one has told them of better conditions elsewhere, better grass, or more work. One sees them trekking off into the dust, or struggling through seas of mud, going a weary road to a mirage. They stop and raise crops as tenants —a poor affair for themselves and the landlord.

"The drifter takes over a cabin left in squalor by the previous tenant, and with little or no effort to improve the place, he unloads his disordered belongings from the shambled wagon. Here he lives for a year, in a cabin through which the winter winds howl uninterruptedly. The water is too often taken from a six-inch hole in the ground, which has been sunk just low enough to catch the ground water that drains from the vicinity of the house and barn. Occasionally there is a spring, but this is seldom fenced off from the cattle. A spring that we were forced to use at times, we shared with a mare and its ungainly mule colt. Indeed, often a single fence encloses house and barn, so that the stock released from the stalls wander about the house, and are entertained to watch through the open door the family at meals, as in the picture of our childhood, The Uninvited Guest. The hardest thing is to see the children—poor little beings—undernourished mentally and physically, their mouths drawn in the hard firm lines that tell a terrible story."

To this extract from Roderick Peattie's observations in the "Atlantic Monthly," let me add that these drifters have chosen Sunday as their day for moving—in the time that I have been here I cannot recall more than three or four Sundays on which I have not seen this same picture he presents—the tottering wagon, the slight horses, the men, women and children, purposely, drifting, like derelicts at sea.

Main Street, Broken Bow, Okla.

But they are not all of Oklahoma. With her cosmopolitan population, mixed creeds, customs and races, she presents a most interesting and at the same time, most difficult problem. A

The Lady of the Impressions, at Montreat, in August.

minister has said that this section of the country reminds him of "one huge gambling game, where men and women, disregarding ties of home, church and state, have come to try their fortunes in the new country." Consequently, the demands of the game are never satisfied, and the play seldom stops either for the benefit of God or man. There is instead a rather frequent shifting of the scene, as this or that family acknowledges defeat and moves on to play the game elsewhere. The programme demands almost continuous work, night and day, through the week, with work or play on Sunday. In ours, a saw-mill town, I should say the majority of the houses change their occupants at least twice each year.

"The greatest need in this needy field of labor is the Spirit of God. The

The Manse at Broken Bow, Bought With the Help of the Manse Fund.

whole church needs a revival of faith, zeal,—a revival of the doctrines for which our church stands. It must be remembered that in this field we have never had the advantages of the Christian home life, the dominance of the Work of God in social life, that we had in Virginia and the Carolinas—advantages that are rapidly failing even there." So speaks one of our most revered ministers who has given and still is giving many days and years of service in this state.

The "worshipers of Baal" far outnumber those "who have not bowed the knee"—statistics show that 82% of Oklahoma's population are outside of the church, and yet among the remaining 18% are many who are intensely loyal and who have been praying for the coming of the Spirit of God. Probably the history of each one of Durant Presbytery's twenty-six churches is the same—during the months and years when there has been no pastor each church has been held together by the prayers and labors of a faithful few. Certainly this is the case with the church which I know best, whose doors have been kept open when there was no pastor, almost entirely by a small band of women full of loyalty and faith. One in particular deserves mention, whose Godly life has been an inspiration to the whole Church, who has never failed to be in her place when possible, whom everyone has looked to to pray when prayer was wanted or needed, and whose prayers, full of simple faith and piety have been wondrously answered. Doubtlessly

other churches too, owe their life and existence primarily to the few who have prayed.

Oklahoma needs God. The drifters mentioned above need Him. The lumbermen need Him. The cattlemen need Him. The farmers need Him. The oil men need Him. The emigrants from the North brought their knowledge of industrialism, but in too many cases, left their knowledge of God. The planters from the South remembered the art of growing cotton and corn, but growth in Christian character in many instances has been a lost art to them. The oil men came with a passion for money and oil, but not for souls. But by the Grace of God 18%, the little leaven, will leaven the whole lump.

One instance will serve to show how "The entrance of thy Word giveth light." About eighteen or twenty miles from here in the foothills of the Ozarks is a small inland town of about three hundred people, mostly farmers, many of whom are reputed to be engaged in one way or another in illicit whiskey making and selling. The town itself is situated in one of the most beautiful and at the same time, most fertile spots in McCurtain County, but the high rugged mountain ridges on every side seem to be a wall of separation rather than defense, for only one of the bulwarks of civilization, the school, has made an entrance there; church privileges being confined to the irregular services conducted by the Presbyterian Choctaw Indians at their church there, and in their language. One cool, rainy day in early spring the pastor of our church at Broken Bow was called to conduct the funeral of a child who had fallen a victim of diphtheria. A long ride over slippery and rough mountain roads, then across the swollen river in a small flat-boat, and from there a walk of about two miles brought us to the home of the bereaved family. Hour after hour passed in waiting for the little pine-box, that was to serve as a coffin, to be finished: the silent, chill rain fell steadily, the afternoon wore on, and just as the twilight was deepening over the lonely and lovely hills, the small still body was placed in its new-made casket which was still fresh with the odor of the great pine forest which had been the home of the little child. It was placed in one wagon and we followed in another with the family, through the rain and increasing gloom over the three or four miles of roads made rough by roots and stones and water and mud, to the cemetery in the little town. When we reached there, it was quite dark, but by flickering lantern light, we found the grave which was then half filled with water. The weird sight and sound of men with buckets scooping water from this resting place of the dead, was one not soon to be forgotten. A short service was held and the little body was committed to the ground, and while wet, bespattered men were shoveling the sticky mud and stones back into the grave, the surrounding group of mourners and friends were commended to the love and light and comfort of a never failing Saviour. And indeed, it seemed to me that no where could the love and comfort of our Heavenly Father be more needed than here in this lonely place—the dark, chill, rainy night so typical of the lives of those whose days are spent outside of the church of God. The wet little mound was covered with flowers, the gathering was dispersed—they disappeared in the darkness in awed silence—and soon the rain ceased to fall.

Did God have need of this event? Just one week ago, the same pastor had an opportunity to preach three nights in that town, the first time a preacher of our church had ever preached to them there. The crowds were large, the interest manifest, and two young women gave their hearts to Christ. Pray for the growth of the Kingdom in Oklahoma—pray that the Holy Spirit may be sent.

Broken Bow, Oklahoma.

IN STAR VALLEY

An unsigned article in Spirit of Missions

(Spirit of Missions is the missionary magazine of the Protestant Episcopal Church, one of the most beautifully printed and best edited to be found in America. The article given here, written by a young college woman, is reproduced as showing conditions which exist, not only in Wyoming and Idaho, but in New Mexico and Arizona. Wyoming may not be in our field, but parts of New Mexico certainly are.)

ON reaching Cheyenne in the early part of July, prepared to do missionary work for Bishop Thomas, I was asked by him to go to Afton, Wyoming, to investigate conditions there. Where Afton was, or just how to reach there, I did not know, except that it was in Star Valley and that one went to Montpelier in Idaho and from there supposedly in a 'bus for fifty miles to Afton. The bishop inferred that Afton was a town of several thousand inhabitants and that *three-fourths* of them were Mormons. His association with the place arose from the fact that three years ago he had met in the train a man from there, —a forest ranger and a Churchman, who had asked that a clergyman be sent in to minister to the non-Mormons. The bishop was able to grant this request temporarily and with great satisfaction to all concerned, but upon the departure of this clergyman to the East, there occurred an interregnum, and then another Church body came in, also temporarily. The bishop had heard nothing from Afton for some time hence his request to me.

I reached Montpelier on the early morning of the 16th of July, and by 10 a. m. was crowded into the back seat of a Ford, eating a sandwich, between a drummer returning to Star Valley after thirteen years to look up his family, and a half-drunken hog-driver who had been sent for to drive several car-loads of hogs from Afton to Montpelier, the nearest railway point. The ride, though a burning and dusty one, owing to the long drouth, was yet beautiful, up one canon after another, in the very midst of the Rockies, surrounded by higher peaks as we mounted ever higher. On the top of the divide, before we descended into Salt Creek Canon, the view was magnificent, peak stretching beyond peak as far as the eye could reach. Down Salt Canon we went, turning long loops on the grade, until finally Star Valley lay before us, its green fertile fields watered by the Salt River and by dozens of mountain streams, and filled with hundreds of grazing cattle, colts and calves, young pigs and little children. Everywhere large creameries dotted the landscape. Completely enclosed by the mountains, absolutely isolated, it was a star among valleys indeed—and controlled politically, educationally and religiously by the Mormon organization, a rich tithe for their treasury.

Star Valley really consists of two valleys, upper and lower, divided or connected by the Narrows, and is about 50 miles long by 4 wide. Scattered along its length are ten villages, entirely controlled by the Mormon organization and therefore called "*wards*," each with its meeting house or church and its unfailing companion, the amusement or dance hall. The population of the two valleys is about 5,000, among whom I discovered about 200 Gentiles, so that it is ninety-five per cent. Mormon. There is no library in the entire valley, no reading matter available except the newspapers and Mormon propaganda. Several of my friends are now sending old magazines and other reading matter, *not religious*, out to the cheery little postmistress at Alpine, *Idaho*, just across the state line, for summer distribution among the many sheepherders in the mountains, or to Mrs. E. B. Rolfe, Etna, *Wyoming*. There is no hospital for these 5,000 people except a badly managed four-room one in Afton, accommodating, when crowded, ten patients, two in a bed. No athletics are

encouraged but dancing—and not wholesome dancing at that—no tennis, basketball, riding or croquet, and very little baseball; the whole population is inbred and lacking in intelligence; polygamy is practiced, the Book of Mormon is taught in the schools, stories of Joseph Smith are intermingled with those of the Old Testament and taught as Bible History, practically none but Mormon teachers are employed—in short, all the evils resulting from a practical independence of public opinion and of the outside world are manifest in Star Valley.

My mission there, however, was not to the Mormons, who would have bitterly resented it, but to the Gentiles. As soon as I could secure a riding horse I began taking long rides up and down the valley and up neighboring valleys to visit and become acquainted with the Gentiles; along the dusty highway and up mountain roads, over the hills and back to Afton in the wonderful twilights with the glow of the setting sun turning the eastern foothills a rich red and the higher peaks behind them a dark purple, and bathing the western ones in a golden glory —cantering back with

> The open plain,
> The guiding rein,
> And the wind in my face!

I made many warm friends and found many beautiful characters among those hills; hearts loyal and true to their Church in spite of the awful isolation of their situation and of the overwhelming influence that the Mormons bring to bear on the few Gentiles there, leaving no stones unturned, no means untried, when they are in the majority. It is practically a policy of terrorization, similar to that of the Middle Ages, and incredible to those who have not seen its result. The weak ones have been made timorous, the strong have become silent but more determined. It was pathetic in the extreme to see the eagerness with which they unburdened their hearts and talked freely to me, once they learned that I was a Churchwoman. Some had learned too late the danger of bringing up their children in a Mormon community, and told me, with tears running down their cheeks, of the sad results of intermarriage with the Mormons; their all once invested in ranching and homestead claims, they could not pull up stakes and leave; others were now at a sacrifice to themselves, sending their sons and daughters out of the valley in order to save them.

After three or four weeks of such riding and visiting a clergyman from Evanston came into the valley at the bishop's request and together we made the rounds again. During his ten days' work there he held two Communion services, one Family Prayer, two evening services and baptized twenty-three children and adults. Two young men who had never entered a church in their lives, but had a clean pure heritage of life and character from their parents, simply and reverently took upon themselves the Christian vows and were baptized.

* * * * * *

Oh, the challenge to the Church for a devoted priest to raise the first cross against the blue sky of Star Valley! What an opportunity! * * A clergyman and his wife could minister to the life, spiritual and otherwise, of the scattered Gentiles of Star Valley and to the rather neglected Mormons of Grand Valley. Land is increasing in value there. Now is the time.

BOOKS ON RELIGIOUS THEMES

"DEVELOPING OUR RURAL CHURCHES" is the title of a new book from the pen of Dr. P. M. Camp, General Secretary of Home Missions in the United Brethren Church, published by the United Brethren Home Missionary Society at Dayton, Ohio.

That denomination is largely a rural one, and for this reason the development of the rural church is even more

vital to it than to some of the others. However, Dr. Camp's view is not merely the narrow sectarian one. He is concerned for the rural church of the nation because the nation's welfare rests upon its rural life, and the church has failed to meet its opportunity to develop and mould rural life today.

The book was written for the United Brethren Church and disclaims any ambition for inter-denominational publicity. At the same time, much of its content is applicable to any denomination. The Introduction—the most valuable part of the book to any except a member of the United Brethren Church, is by C. J. Galpin, Economist in Charge, Rural Life Studies, Department of Agriculture, Washington, D. C. He very plainly sets forth the need for the American Church today to make an intelligent and worthwhile effort to win and hold our rural sections.

Dr. Camp writes from the viewpoint of one reared in the country, who loves it. Like many others he has a vision—brighter than most—of an ideal country life, fostered by the church. He sees the defects and difficulties in country life at present. Unfortunately, and again like many others, he can give little practical help to the rural minister as to how to achieve the desirable end. His call is for a leadership. No one doubts that this is what the rural church needs, but where is that leadership to be secured. The country has furnished our nation's leaders in the past, but unless the church meets its responsibility and develops its rural work the nation must look elsewhere from now on, and who can doubt that would be a real loss. Such is the problem presented, but not solved, by Dr. Camp, though he makes suggestions— some very good ones—as to how best to go about the solution.

WHAT OTHERS ARE SAYING ABOUT PRESBYTERIANISM

From "The Banner," published at Grand Rapids, by the Christian Reformed Church:

"One of the most instructive books along church historical lines that we have read for a long time is a volume just published by the Presbyterian Committee of Publication at Richmond, Va. Its title is "PRESBYTERIANISM, ITS PRINCIPLES AND PRACTICES," by Dr. S. L. Morris. In a neatly printed and well bound volume of 172 pages the author of this book discusses Presbyterianism as a System, Presbyterianism in History, Presbyterianism and Calvinism, Presbyterianism and Church Polity, Presbyterianism and the Sacraments, Presbyterianism and the Covenant, Presbyterianism in Action, Presbyterianism and Catholicity and Presbyterianism and Missions. We cannot say enough in just praise of this splendid book. It is sound to the core, it emphasizes what we as Calvinists consider precious and is especially strong on divine sovereignty. Dr. Morris explains predestination as the purpose of God in eternity and providence as the unfolding of that purpose. He emphasizes divine Sovereignty and at the same time tries to bring out how that is compatible with what he calls "human free agency," by which, however, he does not understand "free will" in an Armenian sense. The book contains a splendid defense of the rite of infant baptism and what is said about Calvinism and missions is one of the finest accounts of the subject we have ever come across."

WHAT'S THE BEST BOOK FOR YOUNG PEOPLE THIS YEAR?

This is a question that is being asked by many. "Unfinished Tasks," by all means, is the answer of the Home Mission Office. It was used in Young People's Conferences from Virginia to Texas, almost without exception, and it "took." Give your young people a chance to learn about our own Home Mission Work.

Of course it is understood that it requires a somewhat different treatment for young people's classes than is to be used in the Auxiliaries. Mrs. W. P. Borland is preparing a special

Leaders' Help for use in such classes. Order from Presbyterian Committee of Publication, Box 1176, Richmond, Virginia. Price 10c.

Send 10c for postage to Literature Department, 1522 Hurt Building, Atlanta, Georgia, for leaflets, charts and maps. Some of the leaflets are needed, for use with some assignments, others merely supplement, but it adds interest to bring in a little outside matter.

OUR SPICE BOX

Could you frame a better answer as to when and where to organize a church? If it's true, have we fulfilled our responsibility in Our West?

They arrange the length of time for addresses. It seems even men occasionally talk too long. Who found it advisable to do this?

"The wireless of the skies in good order." Isn't it always that, if we understand how to use it and if we are in good order ourselves?

We can't all plant bananas and palms in our church yards, but we can do what they did—where?

In unity there is strength. Perhaps that is why the development of our church in ———— is one of the mission marvels of the past fifteen years.

Another church ready to be organized. Where?

Only a "Home Mission" work. Everything in Arkansas, Texas and Oklahoma has been that, at some time. But Texas needs such work as this. Where is it?

You cannot find a single church of any importance that did not begin where?

The only religious services in the town or neighborhood were what?

The Book of Mormon taught in the schools! No, not in Utah. Where?

SENIOR HOME MISSION PROGRAM FOR OCTOBER, 1922

Prepared by ELEANORA ANDREWS BERRY

1. Hymn—The Church's One Foundation.
2. Prayer—That we may get a new vision of the need for Mission Work in the West, and as part of the work becomes self-supporting may better support the rest of the work, and be ready to enter new fields.
3. A Conditional Mortgage—Deut. 10; 11-15; 11:1, 2, 7-17.
4. Our West—The Need for Homesteaders for Christ. What is always a Condition in Homesteading? Does it apply also in Church Homesteading?
5. Good returns on a partial payment.
6. Map Talk.
7. Reading, Men Wanted.
8. Prayer—That God may guide in all our work in the West, that our men in the West may be men of wisdom, and faith, and that our Home Mission Work may be fruitful in Soul-winning, as well as in building up our Church.
9. Hymn—America for Christ.

NOTES: 4. Work this up from the editorial, also from Texas as seen from its Presbyterials. The condition in mind was the fact that a certain length of residence is required.

6. Get a small outline map, 5c, from Literature Department, 1522 Hurt Building, Atlanta, Ga., or use any map of the United States. Locate some of the stations mentioned, or towns, in the articles in this issue, and from Church Erection Lesson, free, show some of the churches built from Church Erection Funds.

THE JUNIORS

A PENNY PARABLE

(Adapted from an article by Rev. John Crawford, in July 1915, MISSIONARY SURVEY)

First Child (holds a collection basket in his hand, fingering coins while speaking):

In a church collection basket
Many little pennies lay;
It was Missionary Sunday
In the Junior Band that day.
As I looked into the basket,
Some small coins began to speak;
Some had voices harsh and grating;
Others spoke in tones more meek.

Second Child (holds up a penny):

"Look at me! An *Iron Penny!*
I was given by a boy
Who did not wish to give at all,—
In giving had no joy!
He gave just because he had to!
Cold and hard like iron, his heart!
And so I'm an *Iron Penny,*
And in true giving have no part!"

Third Child (holding up a penny):

"Look at me! I'm a *Tin Penny!*
a giggling, silly girl gave me!
She hadn't once thought of the offering
Till the time came 'round, you see!
Then she laughed, 'A penny's nothing!
So to missions this one goes.'
Tossed me lightly in the basket,
Rubbing powder on her nose!"

Fourth Child (holding up a penny):

"Look at me! I'm a *Brass Penny!*
There are lots of pence like me!
A little fellow held me plain
So that all his friends could see;
Making sure they all were watching,
He dropped me in with a loud thump,
Then I fell down in the basket
With a vain and brassy bump!"

Fifth Child (holding up a penny):

"I am a pure silver penny!
I came from a boy's true heart!
He was sorry for the needy;
Love and pity both had part.
Then he said, 'I'll give a penny!
How I wish I could give more!'
As he gave, I changed to silver
Who had copper been before!"

Sixth Child (holding up a penny):

"I'm a real, true golden penny!
A dear Christian girl gave me.
As she gave, she whispered softly,
'Savior Lord, I give to Thee!
Use this tiny little penny;
Touch it with Thy power divine!
Take me also for Thy service!
All I have is truly Thine!'"

A LITTLE WESTERNER

ONCE there was a little girl who lived in the West. She lived on a big farm, and she went to Sunday-school and church, and even to Junior Christian Endeavor. Somehow as she grew up, she imagined that all other little children in the United States could go to Sunday-school too.

You see when her father moved to the West, only he wasn't her father then, but just a young man who went West like so many others, he settled near a church. This church had been founded by a colony. That is some people who lived in the East thought that they would get up a colony and settle some of the new land that was opened up. So about twenty or thirty families went. They all belonged to the same denomination, they took with them a minister of their own denomination, and one of the first things they

They Live in the West and Say They May Preach the Gospel. They Made the Rustic Bench Behind Them for the Manse Porch.

did was to build a little church. It was the only church for a good many miles, even until the little girl was quite a big girl.

One thing that she could see just most any time, going slowly along the prairie road, was a "moving wagon," as she called it. Sometimes people even moved into her neighborhood in one of these prairie schooners. You know a schooner is a ship that sails on the sea; and the rolling prairies of the West, with their waving grass are like a beautiful green sea.

If the little girl's father had been married when he went West, and had had a family, probably he would have moved that way. A few years later, people began to go more by train, because there were more railroads, but even then they would have to go several days' trip from the railroad, lots of times. And most of the time they were going where there would not be any church such as she knew.

The little girl is grown up now, and has been for a long time, but still people are going West. There is just so much of the West it takes so many people to fill it up. Churches aren't sending out colonies now, and lots of times people move into a neighborhood where there isn't any church, and if there aren't many people there, and not all of them are church members, it is hard for them to get a church started.

Perhaps you can find in this very magazine where one missionary writes about a neighborhood where there isn't any religious service in English, and where they had to send almost twenty miles over bad roads to get a preacher to conduct a funeral service. One time a little boy went to a funeral service where they had to send for the preacher to come, just as in this case. He didn't know any of the family, and the little boy knew he didn't. The boy supposed of course that they had paid him, and when he found that they hadn't, he wondered why the preacher did it. Why did he ride all that long distance in the rain to conduct a service for people he didn't know, and who didn't pay him for it? You see the little boy didn't know anything about Christ or the church. He had grown up in some Western neighborhood like this one they tell about. But he kept asking himself that question, until he found out the answer, years later,—the minister did it because he loved Christ. And that question which he asked and asked sent him into the ministry. We wonder if some such result may come from Mr. Bowman's service.

But anyway, we'll remember that all over the West there are many children who cannot go to Sunday-school because there isn't any for them to go to. Aren't we glad that our Church is doing such a good work in the West, and that we can give our gold pennies to Christ, for it?

JUNIOR HOME MISSION PROGRAM FOR OCTOBER, 1922

Prepared by ELEANORA ANDREWS BERRY

1. Hymn—What May Little Children Do.
2. Prayer—That the church may indeed settle the West, so thickly that all who live there may have church privileges and that children may no longer grow up without having the opportunity of attending church and Sunday-school.
3. Some Children Who "Did." Exodus 2:5-10; I Samuel 3:1-10; John 6:5-13.
4. Penny Parable—Exercise.
5. Map Talk.
6. A Little Westerner—Story.
7. Roll Call.
8. Business.
9. Prayer.
10. Hymn—Bring Them In.

NOTES: 5. Secure a small Outline Map, 5c, from Literature Department, 1522 Hurt Building, Atlanta, Georgia. Mark some of the stations mentioned in articles, and show the extension Home Mission Work being carried on, calling attention to the fact that in Texas, Oklahoma, and Arkansas, according to the Annual Report, Assembly's Home Missions assists in the support of 280 churches or stations, exclusive of Mexican and Indian churches, with 138 employed workers. A Church Erection Lesson, free, tells something of the work of that department in these states.

7. Answer with name of some one who has been instrumental in building up the West, either in secular or religious history. Bring out what they did.

8. Begin to plan your Christmas service for some mission or missionary. The Home Mission Office can suggest the name of some missionary or mission which your Society could help in some way, at Christmas time.

RALLY DAY AT THE NORTH GATE

MRS. LOIS H. SWINEHEART

THE bridge was down. No way for the missionary to get out to the North Gate where she always went for her week end excursions. She could not ride her bicycle through the swollen stream. A black cloud of disappointment closed about her. Must she give up the fun of this her only recreation day?

"Want a ride?"

A swell little cart just out from America, and hitched behind Spot the veteran missionary pony drove up the path, and William Bell, aged eight, offered her a seat, with a smile that made her want to hug him. Sunday-school picture rolls, lunch box, and catechism were loaded into the cart, and the missionary hopped in too. It was a rocky trip, for the cart had to be driven among the boulders at the river side until a broad ford was reached some way down the stream.

Through the main street of the town we trotted, and Japanese babies in kimonos printed like flower seed catalogues clapped their hands in glee at the sight of the American boy sitting behind the pony, and pushing him along (as they think. Orientals always lead their animals—who ever heard of guiding them from the rear?)

The butcher, the baker, and the candle-stick maker were all at work that morning—setting forth their wares in tempting display by the roadsides, or in their tiny stores, the size of piano boxes.

The missionary's heart always slumps when she drives through this Vanity Fair upon a Sunday, for many of these shopkeepers have heard the cry of Jesus Christ "Come Unto Me" and have turned from Him. But ah, how good is the sight of closed doors with

William Bell and Spot.

the locks outside, and of display windows where the hats and caps and shoes and fans, and ruffled aprons are all folded away, and blank space proclaims to the shopper that the proprietor of that store remembers the Sabbath Day to keep it holy, and that he thus advertises the fact that he is a believer in Jesus Christ. In the center of Kwangju there are seven such shops.

Suddenly William pulls up the pony. There is a procession coming down the narrow street. It looks like a school upon parade.

"Oh," gasps the missionary, "I wonder if the Japanese authorities are taking a lot of Korean boys and girls up to worship at that heathen shrine on the hill again. Is this what I am seeing? I cannot endure it. We shall have to go down another street. It is too dreadful."

The file of children draw nearer. The missionary looked into their faces and met a flash of smiles. She was startled to recognize Eunie, Yamma, Pilsoonie, Songimmie, and dozens of her own, her very own members of the U Wha Choan Sunday School. Un Soonie the teacher was marshalling them down the main street in perfect order. They were not going to worship at a heathen Shinto shrine, but were going to a Christian Korean church to be instructed in the way of eternal life. The missionary almost jumped over the pony's back in her eagerness to join them.

It was Sunday School Rally Day at the North Gate church, and hundreds of boys and girls from the extension Sunday Schools of the suburbs were marching from all directions toward the central building for the exercises.

That missionary's heart swelled with the pride of a Pershing as she reviewed the little parade, marching under the flag of the Cross.

This picture shows how a part of the money given to the Korean missions by Mr. Chas. Rowland of Athens, Ga., for athletic equipment, was invested. This slide is a great source of joy to the school girls, who will get to school by seven in the morning in order to slide. We are indebted to Miss Lillian Austin for this picture.

At the church there were groups from six outlying Sunday Schools, and the building was crowded.

With dignity and order the program progressed. Bible verses, and yes, whole chapters from the Word were recited. Then with a startling demonstration the Korean Superintendent led the whole assembled throng in a Sunday School "yell."

"Onward, onward
Give a lift, give a lift,
Let us put it over,
Onward, Onward,
Christ and the Church."

As William and the writer drove home that afternoon the missionary shook her fist at the heathen Shinto shrine upon the hill, in confident defiance!

A STRANGE BOOK

LATELY I have been reading a very strange book; it is the strangest book that was ever published. It is strange in its authors, in its history, in its influence. Wherever it goes, it does strange things; and it has already gone into more regions, and to more people, than any other book. Strangest of all, it has done its most wonderful work when it has gone to people who could not read, and who did not even have a written language. But this strange book has given them an alphabet; it has made them a written language, has had itself translated into that language, and printed with their new alphabet. Then these people have sat down to study this book, which had done this strange thing to their old language.

This book has, perhaps, during the past ninety years, doubled the number of written languages in the world. Whole tribes of savages and cannibals who lived like animals, fifty years ago, now wear clothes and read this book. Is it not strange that a book should push itself around the world in this way, using a written langage where it found one, or else creating one, and all to get itself read by every person in the world? No other book ever did such a thing.

Several years ago a boy in a heathen country, Japan, who had never heard of the Bible, picked up a little torn piece of paper which had some Chinese words printed on it. He found it down in the harbor of his native town, where it had been dropped overboard from one of the trading vessels that sailed between China and Japan. He was able to read Chinese, and what he read was simply this little sentence: "In the beginning God created the heavens and the earth."

This Japanese boy had never heard of anything so strange as this. He had always been taught that the gods were created out of the earth, like men. He tried to read further, but that was all he could make out. He felt he must know more about this wonderful statement, and determined to go to America in search of the truth. He shipped on board a sailing vessel as a deck-hand, and, after much suffering, he reached Boston. Here he found the rest of the book that had in it this wonderful saying, and also people who understood about it. He found other strange sayings, and one especially which led him to devote his life to carrying this book to all the people in his native land. It was this: "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, for God sent not his Son into the world to condemn the world, but that the world through Him might be saved." He studied in this country several years, then went back to his own land to found a school, and teach this new book; and now there are many thousands of people in Japan who are reading it, and it looks as if the Bible is going to build itself into the life of Japan, just as it has done in that of England and America. Was there ever another book that could be torn into pieces and scattered over the waters, and yet do such wonderful things?

Another strange thing about this book is its authors. It had a large number of authors, perhaps forty or fifty, and they lived at different times during a long, long period of years, in different countries, and spoke and wrote in different languages. Is it not strange that when you read the Bible now, the parts all fit together as if they were written purposely to be printed in one edition in the twentieth century?

But the strangest thing about this book is that nobody understands it. Those who study it the most devotedly confess that the book grows higher and higher above them and far grander, the more they study it. It tells of the noblest things, of a Being far superior to us, who wants us to be like Him, and shows us how we can be-

come so. In this fact lies the mighty power of this book. This is what has sent it around the world, and created new languages on whch it may ride. It gives us all an ideal, a goal, and the only goal that is suited to the nature of man. To understand fully all the meaning of this book is impossible. To become like God is impossible here, but to be always growing like Him is the only life that will satisfy our deepest nature. It is in *trying* to understand this book that noble men and women whom we know and have read about have grown like God. They have read the book night and day, they have read what others have written about it, and eagerly listened to what others have said about it, and the more they have studied it, the more they have loved it.

Ought not every one to be well acquainted with a book which has had so strange a history and done so many strange things? And when we remember that to this book we owe our existence as a Christian people, and when we realize what blessings it has brought to us personally, ought not we, who know of the book, endeavor to send it to others who have never seen it, that they, too, may learn that it was God who created the heavens and the earth, and that the same God "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"?—J. R. COMMONS, *Johns Hopkins University, Baltimore.*—Woman's Missionary Societies of the Lutheran Church.

JUNIOR FOREIGN MISSION PROGRAM FOR OCTOBER
TOPIC—KOREA

Song—Selected.

Prayer—For the children of Korea—especially for the Christian children of that land, that they may be true to their Master and by their lives lead other heathen children to Him; they they may have the courage and grace to remain loyal even though they may be ridiculed by their heathen friends.

Roll Call—Answer with name of missionary in Korea, giving station.

Minutes.

Business.

Scripture Lesson—Psalm 27.

Song—Selected.

Story—Rally Day at the North Gate.

Prayer—Of thanks for the thousands of Christian Korean children who do not worship at the heathen shrine, but worship our true Lord and Saviour.

Description of the Koogyung (Sight See) of Missionary homes by Koreans.

Close with Mispah Benediction.

Suggestions for Hand Work.

Have children make a Korea picture poter, getting pictures from old issues of THE SURVEY. After it has been finished, ask questions about each picture used. Several posters might be made by different groups. Have on hand for this purpose, large white cardboard, paste and scissors. If necessary, the program could be cut short and a longer period of time profitably given to this work.

For a description of the Kooyung (Sight See) see Miss Green's article on Page 769.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR
BOX 330, NASHVILLE, TENN.

OUR MONTREAT MISSIONARY CONFERENCE

EACH annual Missionary Conference at Montreat always seems better than those which have preceded it. The same thing would probably be true if we should trace the succession of them in reverse order. One respect in which the one held this year was more pleasant than previous ones was that the missionaries were all entertained in a body at the Alba Hotel, affording opportunity for delightful fellowship such as was not possible when they were entertained at separate places as heretofore. The entertainment furnished by the hotel was all that could be desired in every respect, which served to keep everyone in good spirits and good humor, and possibly had something to do with the optimistic vein which ran through all the addresses. We are great admirers of the prophet Jeremiah, but it is a pleasing thing occasionally to hold a conference like this one at which his voice is not heard.

One of the most pleasing features of the meeting was the delightful special music that was interspersed with the more prosaic parts of the proceedings, furnished by our splendid pianist, Mr. Leyburn, and the five sweet singers, Mr. Stapleton, Mr. Connor, Mrs. Bowman, Miss Orr, and Miss Belk, who were always ready to respond when called upon, and whose singing was always of such a character as to give interest and variety and spiritual power to our proceedings.

Medical missions had a fine representation in the presence of three of our Korean doctors and two of our medical men from China. Incidentally the presence of all these medical men and of several other physicians from the home church gave opportunity for a very interesting side conference on Sprue, a disease which has given us a great deal of trouble in China, and has recently almost ravaged our Korean Mission, twenty-six members of that mission having suffered from it since it first made its appearance, two of the cases having proved fatal ones, and several others having involved the retirement of the workers for a considerable period from the field. The Executive Committee has felt the necessity of adopting vigorous measures to meet this situation, and is now considering the advisability of sending some American physician who has specialized in the disease to Korea to try to find out if possible what the real cause of it is, and thus lay the foundation for a rational treatment.

We will not undertake to describe or summarize the various addresses, which made up altogether a most interesting and profitable program. It will not of course be considered invidious by any of the other speakers to mention Dr. Smith's great address on Africa and Dr. Dobyns' great address on "Intercession," which filled up the closing day of the conference. It will be a pity if these two addresses cannot be heard in a great many of our churches throughout the fall and winter.

MONTHY TOPIC—KOREA

THE annual report of the Korean Mission sent us at the close of the last working year was pitched to the key of victory. After several years of embarrassment and difficulty caused by harassing restrictions imposed by the government on our educational work, and by the persecution of our churches and especially of our native ministry, during last year there was a substantial relaxation of the severity exercised in these matters, and the restoration of some measures of religious freedom. The Japanese policeman was still in evidence everywhere, but his sword did not rattle quite so loudly as of yore. There was also a greater degree of quiet among the people, which was especially favorable to the success of our country evangelism. The churches have been crowded with hearers of the gospel, and the schools have been crowded with pupils. The medical work has been greatly handicapped by the insufficient supply of medical men, but the time has already come when this lack can be in some measure met by native graduates from the Severance Medical College at Seoul.

There has been a remarkable development in the matter of church building. Many new ones have been erected, most of them larger and more commodious than the ones that were built in former years. The money for this purpose has come almost entirely from the native contributions. The missionaries tell us that the spirit of self-reliance in the native church has reached the point that when they need a church building, they just go ahead and build it, sometimes without even the pastor knowing about it until it is finished, if he happens to live in a different village.

A significant feature of the work of the year has been the reaching of many young men of the educated class. From this class it is believed that it will be possible to secure a more virile and capable supply of leaders than the ones who have been enlisted heretofore.

A spirit of revival seems to be prevalent everywhere, showing itself in increased effort on the part of the church members in the line of personal work. Some men have given up their homes to be used for church buildings. Many ruling elders have been giving their entire time to evangelistic work, and many revival meetings have been conducted without the presence of an ordained minister.

An evidence of the sincerity of this revival interest is manifest in the eagerness for Bible study everywhere throughout our field. Ten-day classes have been held for both men and women in many places. Monthly institutes have been much in demand, and three-months normal classes for women have been held in several parts of the field.

The mission has suffered very severely from an epidemic of Sprue, twenty-six cases in all having been developed in the mission. Several of these have been of sufficient severity to require the home-coming of the patients. There has as yet been no consensus of opinion among physicians either in Korea and China or in this country as to the cause of this mysterious disease, or its method of treatment. The wife of Dr. Rogers of our Soon-Chun station has been one of the sufferers, and this has led to very special interest on the part of Dr. Rogers in trying to find out a successful method of dealing with it. He has enlisted the interest of a physician in New York, who has been in close touch with the Rockefeller Foundation, and the effort is being made to induce them to undertake a special investigation, both in this country and in the Orient, that might lead to some satisfactory solution of the problem.

Until recently it was thought that only foreigners in China and Korea were affected by the disease, and that there were no cases in this country ex-

Country School Near Chunju, Korea.

Rice mill in Mr. Winn's field, Chunju, Korea.

cept those that were imported. The latest reports, however, indicate that many natives both in Korea and China are suffering from it, and that a number of indigenous cases have developed in this country. Unless something can be done to stop its ravages in our Korean mission, it is difficult to predict what the outcome will be.

The letters from the field published in this number of THE SURVEY will give our society workers and study classes abundant material for interesting programs for their meetings.

THE GREAT WALL OF KOREA

S. DWIGHT WINN

The Hermit after centuries of slavish observance of the traditions and customs of his fathers; having for years taken note of the strange manners and doings of those who have disturbed his aloofness—first, with hostile disapproval, and then with quiescent suspicion; has, suddenly, in these last days, adopted these foreign customs as his own—lock, stock and barrel. *THE OLD ORDER CHANGETH!* For some years we have associated with Korea the idea of transition and change. To those of us who compare Korea of today with that we knew five years ago, these words are inadequate to describe that which has taken place,—upheaval more nearly conveys the meaning.

In the social life these forces have been most active. China's Great Wall stands today, and tourists on the train from Korea's borders to Peking admire and wonder at this ancient masonry. Korea's Great Wall is down —not many stones remaining one upon

another—the wall that has so long divided those of the opposite sexes in this land!

In the days when the wall stood, parents or friends always arranged the marriage of a son or daughter—the boy and girl most concerned having no voice in the matter and never a chance to get acquainted before marriage. I have married couples—Christians—who were total strangers to each other, and had never seen each other until they became husband and wife. Today, a young man may make his own selection and court the girl in Western style. Even in the country districts a young man will go to see the girl before arrangements for the marriage are completed. Recently before a wedding which was to be Western style, the family of the bride requested the preacher to please refrain from shaking hands with the bride after the ceremony—which shows that there are still reservations!

In the Christian Churches the wall was a literal one in many cases and where no wall of masonry or wood was built, a curtain divided the Church in two—the "men's side" and "the women's side." It is amusing to see how the proprieties are placated when there is no dividing curtain: the oldest and ugliest old women in the congregation are selected and made to sit on the dividing line between the two sides!

The new social order, as may be readily seen, presents its problems, many of which are difficult of solution. There is the social intercourse between young men and young women, social gatherings are held—Church socials, school picnics and such. The men who attend these are young school teachers, doctors, assistants in the hospital, bank clerks and men of that class; while the women are school teachers, nurses, graduates of our school—all bright, attractive and educated young women. You will not see the problem here until you are reminded that all these boys and young men, with but few exceptions, are married men whose wives are for the most part uneducated and do not and cannot take part in the social life open to their husbands. This disparity between the husband and wife is brought to our attention on every hand. In educating a bright, intelligent country lad one seems to become *particeps criminis*, for it is but widening the gap. For instance a fine young fellow, twenty years old, from one of my country churches is at college while his girl-wife is ignorant—just able to read.

Schools for teaching young wives. Some of our schools have special classes for the wives of such young men, but while few can leave home and children to attend, there are many more who apply than the schools can accommodate. One of the features in the great movement along educational lines is the night schools. There are many night schools for women organized and conducted by the young men's clubs. I was surprised at the enthusiasm on the part of the young men for these schools, and their liberality in supporting them until I realized the secret of it—their brave effort and earnest desire to give their wives an opportunity! Pathetic, you say? Yes, but beyond the pathos one sees the bright promise in it of happier days and happier homes in Korea.

Chunju, Korea.
July 17, 1922.

OBSERVATIONS AND IMPRESSIONS

REV. E. T. BOYER.

KOREA is such a beautiful country, with its mountains and valleys, and when the spring days blossom with all sort of pretty flowers. It makes one glad to be alive, and especially glad to be in Korea, where we are surrounded in our work with the beauties of Nature, and with many evidences of God's goodness and love. I have now been in Korea about nine

months, and have been quite busy studying the Korean language. I have completed the first year's work as given in the language School at Seoul, passing successfully the examinations, much to my delight. I am happy in my new home at Chunju, and know that I am going to enjoy my work in Korea. The Chunju people have been very nice to those of us who have recently come here, and so thoughtful of our pleasure and comfort.

One's first year spent in Korea is filled with all sorts of impressions. One cannot imagine the real conditions in a heathen land, unless he has seen for himself. Everything seemed so strange when I arrived in Korea, last October. Most things seem to be done in just the opposite way to what they are done at home. The Korean people are very interesting to work among, and one is not here long until he has at least some small part in the great work; as assisting in heathen Sunday Schools, distributing tracts, helping in the singing, and by daily life testifying to what great things a loving Saviour has done.

I am still a loyal Christian Endeavorer. The past winter I conducted a Christian Endeavor Society for the children of Chunju; nine in all. They all did splendid work, eight completing the "String of Pearls," of these the youngest is eight and the eldest is fifteen. As Janie Clark is only four she learned only a part of them. I enjoyed this work, and it helped me a great deal to adjust myself to my new surroundings. I am enclosing a picture of the Society. Helping in Christian Endeavor among the Koreans is a part of my future work.

How different Korea must be now with its thousands of Christians, to what it was thirty years ago; yet millions are not being reached because of the scarcity of workers. May the great God of the Harvest thrust forth many more laborers into the needy fields at home and abroad where millions are unreached.

Rev. E. T. Boyer, New Missionary to Korea, and the Christian Endeavor Society he Conducted Last Winter. It is Composed of Nine "Foreign" Children of Chunju.

As I had to prepare Chunju Station report for this year, I have learned of the good progress that has been made in the past year in all phases of our work. Many new groups have been formed, and the number of catechism examinations is increasing. The great problem before us now is to provide adequate leadership for the new groups that are springing up.

The Koreans are eager for knowledge: knowledge of almost any sort, and all our schools are full and overflowing. It is a great opportunity to teach them the Bible and the ethics of Jesus. How these people in their ignorance and superstition, who bow down to idols of wood and stone, need the Gospel of Jesus Christ! I am thankful that my Lord has counted me worthy to call me into this needy field. Please pray for Korea, that many may know of Christ: and for us, that we may be true and faithful witnesses for our Lord and Master.

Chunju, Korea.

JESUS, THE ONLY BALM FOR KOREAN WOMANHOOD

MISS FLORENCE HUGHES

IN THIS land the life of a woman without Christ is a weary, joyless existence. When the birth of a girl is announced the whole family puts on sackcloth and ashes. In what manner could they have offended the spirits to cause the bringing of this curse to their home? Frequently the mother-

in-law endeavors to dispose of the disgrace by secretly killing the baby girl. If the little one is permitted to live and there is an older brother, this boy is given as much of the mother's milk as he wants and if any is left the baby girl may have the remainder, otherwise she is half or entirely starved to death. But what is the difference? She is a mere girl. If she survives she will either have no name at all or else be called some contemptuous name which indicates the way in which her parents regard her. When she is four or five years old, from early morning until late at night she has the baby tied on her back; and with this big burden constantly attached to her she learns to do the household tasks, all of which in this land are very crude and laborious.

Will she go to school? Of course not, for only boys and men have brains; girls and women have no more sense than cows. At the age when she should enter school she is closely confined to the house to be seen by no men except those of the household. Frequently when you approach a Korean house the girls will flee and hide like wild things and perhaps one will dare to peek around a corner at you. As soon as the girl has learned to do the various household work, then her father endeavors to arrange for her marriage. The age, disposition and character of the groom and the number of wives he already has, are of no importance, but the amount of money that he can pay for the bride is the paramount consideration. I have heard of a fine Christian girl seventeen years old whose heathen father married her to a boy four years old. The price was big because the boy's mother was in poor health and she was very eager to have a strong capable daughter-in-law to do the work. This dear girl says she has to hold her husband when he cries and she has to wipe his nose for him. But she was utterly helpless to do other than marry this child. It is certainly pitiful to hear the wails of the bride, "Aigo Umunie" (Oh Mother) as she is carried from her home to the mother-in-law's house. She has never seen the groom nor his folks, and she does not know what treatment awaits her. The fear that her husband is a drinker and wife beater too often proves to be an actuality. Many times when the mother-in-law and husband are very cruel the girl tries to end her misery by jumping down the well or drinking lye. Should she give birth to many sons she may become the favorite wife. Sons are a great blessing to her husband inasmuch as sons only can carry on ancestor worship and thus insure peace to the husband's spirit throughout eternity. However if she has only girls, she will most likely be cast out homeless and penniless to beg and fall a prey to one of the many wicked men at liberty in this land. There is no law existent by which she might obtain redress or help from her husband.

Oh, friends, if only you could see the misery as do those of us who live here, I know that your hearts too would bleed with compassion and you would say to your Saviour, "I thank Thee that Thou didst permit me to be born in a Christain home in a Christian land. Help me to be faithful in passing my blessings on to others that they too may taste of Thy peace and joy."

Praise God, the gospel works out here. The Christian homes are entirely different from heathen homes. Christian parents welcome their baby girls with joy and bring them up in

A happy Christian Korean family.

the fear of the Lord. These parents are eager to educate their girls. Some Christian fathers even consult their daughters as to whom they would be willing to marry. Instead of the beatings and wailings that we hear from the girls and women of heathen homes: from the Christian homes we hear gentle toned conversation and hymn singing.

How can I ever praise God enough for the glorious privilege of living for Him in this dark land. The happiest days of my whole life have been experienced since I arrived in Korea last September. No, the filth, sorrow, and sin have not made me glad but the fact that I am here to give my greatest treasure, even Jesus to my Korean sisters and the fact that I daily see that He is all sufficient for their every need thrills me with joy. Pray that I may be so yielded unto Him that at all times I may show forth His love and winsomeness so that many of these dear women and girls may be won for Him whom to know aright is life eternal.

BIBLE TRAINING SCHOOL FOR WOMEN

THE SECOND GRADUATING CLASS

JOSEPHINE H. MCCUTCHEON

MAY I introduce you to the graduating class of June Twelfth! (see front cover). They are five in number, the youngest of whom is forty, and the eldest seventy-two (according to the number of years passed). An interesting life story could be told of each of these women but lest you get weary and not listen, I will make just a few remarks.

Beginning at the left of the picture we have first, Paik Chin Su of Kunsan—for some years with Miss Dysart (now Mrs. Bell) as cook and helper in country work. She did Bible woman's work last year. She is a good, faithful and valuable woman. Second, Paik Kwang Cha, formerly of Chinan, and of rather a high class family. She was Miss Austin's helper in country work but has recently been employed as evangelist by the Missionary Society of a church of Chunju. She has many relatives not yet Christians and has been right severely tempted to other lines of life. Her mother, aged 72, slipped off from her unbelieving son to come to Chunju to see her daughter graduate, and walked in just at the close of the exercises. Pray for Mrs. Paik and the unbelieving relatives.

The next is Kim Sarah, better known as Martha's mother, of Pongsang, a widow of humble circumstances who served as evangelist in Mr. McCutcheon's country churches for some years and then at the Hospital in Chunju. She was a much appreciated companion on my first country trips for classes in 1909, when assigned to woman's work in a field of sixty groups, and no trained woman to help. Martha's mother knew the Gospel story and could pray, so was a real help.

Now we come to You You Ni of Mokpo, youngest of the class. She had much sorrow and hardship in her early home life. She has been making her own living for some years, helping in the homes of missionaries and studying as she could. Last year she did Bible woman's work in Mr. McCallie's field and this year is in Mr. Hopper's. Last and eldest is Ye Wha Soon, or elder Chung's mother as usually called. She is a refined old lady, who took a new lease on life after becoming a Christian about fourteen years ago and has been very active in study and work, both in the local church and when called to help in country work. When she first entered the Bible Institute in 1910 she would sometimes rise in the middle of the night and study, to keep up with her classes. This last year at the Bible School she suffered much with her back and at

times could hardly walk from her home in the city out to the Bible School, but persevered and won her diploma.

The School

Do you know about the school from which these women graduated? We want you to know about it, and hope you will pray for this work of training the women, which is so much needed. The school was opened by the Mission in the Spring of 1918, with a course of three grades for two months a year. It is located at Chunju, but under the direction of a general Committee of one lady from each of our five Mission Stations. The purpose is to give more advanced training to our Bible women, and others who may be able to attend, than can be given in the Bible Institutes which are only one month in the year. Do you wonder how much can be accomplished in only two months a year? Well it is a very short session, and sometimes seems all too short for the work mapped out, but the students are expected to have studied in the short country and Station classes and are required to complete the Five Graded course of the Bible Institute before graduating from the Bible School. A good many of the students assist in the work between sessions and so have time and opportunity for growth and development along with gaining a knowledge of the truth.

The opportunities for evangelistic work among the women have been so great and the workers, both foreign and native, so few, that we have been trying to help the women get as much knowledge of the Bible and training as possible, with a minimum time of absence from the country work of students and some of the teachers. Plans are made now to lengthen the session to two and a half months. I hope it will not be long until we may have teachers enough to give some post graduate work.

There is a small self-help department under the direction of Miss Emily Winn, for enabling women who could not otherwise do so, to come and take some studies. We are thankful for the gift that has made this possible.

The past session we had the largest number of students yet. Mrs. Tate and I taught throughout the session, several other ladies of Chunju and Mr. Clark taught part of the time, and Mrs. Swinehart and Miss Dodson of Kwangju taught one month each.

Graduating Exercises

I wish you might have met with us on that beautiful morning of June Twelfth. Friends from the city churches gathered with students and missionaries until the Chapel was overflowing. Mrs. Mary Chung and Mrs. Ruth Chung, who composed the first graduating class in 1920, came in from their country work to be present on this happy occasion. The Scripture reading was Psalms 67 and 121. Mr. Bull of Kunsan gave a stirring address. A song composed for the occasion was rendered by the Senior Class. After the delivery of diplomas and prayer for the Class, little gifts brought in by friends were distributed. Then there came a little surprise when each of the teachers was presented with a small silver badge or pin and a handkerchief, by the students as a token of love and appreciation. We sang the doxology heartily and as loving goodbyes were said a few tears were shed.

Again I want to ask you to pray that we may be guided and blessed in this work and that the students may go out from this school to be real workers and reapers—for the harvest is white.

July 11th, 1922.
Chunju, Chosen.

POTENTIALITIES

L. T. NEWLAND, *Kwangju, Korea.*

WHENEVER an exhausted runner comes in from the desert hills with a few tiny specks of yellow dust a hundred staid and corn fed farmers are ready to endure untold hardships in order to find the rumored gold. Let some one dip up a cup of ill smelling, greasy water from a seep hole in a rock and a dozen companies proclaim in blazing ads that there is a fortune to be made in oil and immediately countless frugal men and women give up their hard-earned savings in the wild hope of striking it rich. In fact men will go into every corner of the globe, upon the faintest rumor of hidden but potential wealth.

Let a hard-working missionary send back a report of an unprecedented evangelistic wave, of villages eagerly crying out for the living Word and the Church is too often only politely interested or treats the matter as an overflow of a zealous but prejudiced brain.

Let me just sketch three places, three potential gold mines, that I can see all the time so that you at home may know what you are missing.

Lying on a hillside overlooking a river is the old and aristocratic city of Hwa-jin. For some reason the officials of the old days lived there. There are great trees by the river side and great bamboo groves to the back of the village, but the greatest of all is the pride and self-complacency of these villagers. In Korea a tile roof is a true brown stone front, and is very scarce. Yet many of the buildings in Hwa-jin are of brick and with a tile roof and most of these are rest houses at once proving the wealth and leisure of the town. The Gospel had never made the least impression on this place, indeed it was an old town when America was discovered, so they felt no need of our childish prattle. I have looked at the place from a distance and often wanted to have a try at their old conservatism but the chance never came.

One rainy Saturday about two months ago while I was examining candidates in another church, a young man came into my room and after much bowing made his errand known. He had come from Hwa-jin to ask me to come to his village the next Sunday afternoon and start a church! We have learned not to be surprised at anything in these stirring days and I gladly promised to go. So the next day I watered my Ford and rode down to see them. A large crowd came to the road to meet us and then we went over the hill to the village. Over a hundred all told were out to the meeting, mostly young men, for the old school is as yet untouched. I spent over an hour with them and found they had already selected a room and were ready to begin work that day.

Needless to say I was delighted at this opportunity and promised to do the best I could. Of course they should have instruction every day until they learn what Christianity really means and this new enthusiasm should be conserved. Yet the best I can do is to give them part time of a man already hard at work in another new field three miles away. There is no doubt that such a rich field as this should be worked hard from the first and so I thought wistfully of a school with a Christian teacher and leader—the very thing they most wanted, but a tithe goes so quickly and Mission money allows for no adoptions outside of one's regular family of churches.

Two days after this I tied my car by the side of the road and went over to Nam San. I had never been there before but they had been calling for help almost six months. Here I found another large, important and intelligent village of more than 200 houses. They had heard of a little group that had been started over three miles away and upon investigation they had decided the Gospel was what they needed. They

too had a meeting room prepared and the leading men of the village met with me and asked me to begin the work from the following Sabbath on. I again promised to do my best, but what is that! No church within ten miles of the place only two little new groups each over three miles away that have neither one progressed enough to have baptized members yet. For over a month I had to mark time and then a friend sent out some money for the work and now I have a man giving part of his time to this place. These two men have strategic points of over 2,000 houses or 10,000 people to reach. All of these villages are awake and ready to be taught, but as yet they do not know the Way and in their unsettled condition are very liable to either follow after the many false teachings that are rapidly spreading over the land or of falling back into cold indifference. 10,000 ready to believe on Christ and two men to carry them the news. Do you think these two men can do it? Could two of you do it? They should be instructed every day and urged to a rapid growth until the danger of spiritual frost is over, then they can survive the scanty attention we can give them. 10,000 souls holding out hungry hands for the Bread of Life and two mediocre Koreans to give it to them. Truly the Church at home applies literally to us missionaries, the promise that two shall put 10,000 to flight.

Just once again. A few Sundays ago I went three miles to another big village that has sent an official delegation into my home three times, many letters and several unofficial pleaders. They want a church and a school and I found on that Sunday afternoon over 200 out to meet me, 200 alert, modern and intelligent Koreans, the larger part of them with their hair cut which is a sure sign that they have cut loose from their old superstitions. They have proven their interest in Christianity by raising the money and getting through me a Christian teacher. They need now some place to meet in and I hope their zeal will carry them that far too, but it is asking a great deal of a people with only a vague idea as to what Christianity is to pay for their teacher, preacher, and building before one of them has definitely decided to believe on Christ. Yet that is what this place will have to do if a church is started there. Perhaps in the providence of God the grain will stand until I can get around to the reaping. Who can tell?

These are but outstanding instances, there are dozens of other places just as open and just as eager as these are, but apparently there is no way to reach them. I already have 32 churches to look after and my family has a way of increasing by twins and triplets which is gratifying but does not ease the responsibility any. I try to give them as good supervision as possible but the number of men I can use is limited and with the wise plan of giving at least a year's instruction before we admit to baptism, these leaders can instruct only a limited number of new converts. This leaves literally hundreds that have awakened from the coma of heathenism and for a time cried out for help to sink back into the sleep of death.

If these gold mines are not worked when the gold lies near the surface, a storm of sin and reaction is liable to bury them far out of sight under the debris of idolatry and indifference, so that there will be years of discouraging, heart-breaking work clearing off the ground again before we can find the treasure.

If it is the duty of the Church to go in and take the world for Christ and if she should be as diligent in the Lord's business as she is in bettering her worldly condition, it then seems that to hear of such wonderful strikes of spiritual gold and silver should loosen a perfect stream of workers and money for the great Fall rush into the gold fields of Korea.

DO YOU WANT US TO QUIT?

REV. THOS D. MURPHY

WHEN Mrs. Winsborough told the Church in America of her visit to the Orient, in answer to the question, "What kind of Christians do the Koreans make?" she always replied "Wonderful Christians." This was a most welcome testimony in corroboration of what missionaries had been saying for a generation. Now that time has shown the quality of the "first fruits" in Korea, do you wish for us to pull up stakes and come home or to help "build the walls of Jerusalem."

Ten months' residence among the Koreans confirms the impression that Mrs. Winsborough spoke the truth. During this brief time it has been my privilege to see the Korean Christians on the most remote islands and in Seoul, the Paris of Korea. One or two or just a few Christians on one of these remote islands where there is no Christian sentiment much less any organized church and no communication with the world, and little circulation of life other than that carried by the mighty tides of the Yellow Sea, show what volumes of books on "The Victorious Life" or "Practicing the Presence of God" cannot show in America, or even in Seoul. Whether in the remote districts or in Seoul which is one of the gateways through which western people and ideas pass on into China, the Christians of today cause the missionary to feel that we must learn from them not merely their language, customs, etc., but also new lessons in Faith, Prayer, and Service. For is it not true that "in every place their faith to God-ward has gone forward?"

What has one generation of missionary work done in Korea? It is too much to relate here. Just two illustrations in point.

The first is Rev. K. P. Li, one of the original seven who was ordained in 1907. He was the one who threw stones at Dr. Moffett. But upon ordination to the ministry he was sent as the first missionary to Cheiju, where he laid the excellent foundation upon which the present encouraging work is building. I noticed him in Presbytery recently. Whether he reads the Bible in the pulpit and expounds the richness of its teachings, or with keen perception discusses matters of the King's business on the floor of the Presbytery, he shows the fine quality of leadership which the missionary enterprise has raised up here, and since he has been elected moderator of the Korean Assembly he may be regarded as having risen to the highest position within the gift of his brethren.

The other case is Mr. K. W. Chay of whose record Dr. J. S. Nisbet tells. A man of middle class, uneducated, but of great innate capability as a leader as is shown by the fact that he was commander of the government forces in this section against the Tong-Hak rebellion in 1894-5. In the change he lost his official position. Later he became interested in Christianity. He had heard of the Young Men's Christian Association in Seoul, and wondered what it did. Upon investigation he decided to become a Christian. He left his home in the southern part of Korea for Seoul to get a missionary. In Chemulpo he told a man of his purpose and asked how much money it would take. He was told that if a missionary could go to this place he would go without money, and that if he could not go, it would be of no use to offer money. In Seoul he saw a man who agreed to get a missionary for so much money, and he paid the money. No missionary showed up, however. He saw another man who asked more money still for the negotiation, whereupon he became the "man from Missouri." Later

he was advised to go home, hunt up a missionary who was working nearby, and get his instruction. He returned to Mokpo, found a Christian friend who introduced him to the missionary. The missionary gave him instruction. He then set out for his home with a donkey load of Bibles and tracts and got busy. The first Sunday he had nine hundred men at his meeting. When they failed to show up the second Sunday he sent out lieutenants to find out the cause. He did not hold the nine hundred; but he and his family became Christian and so did some of the children of the men whom he had gathered into that great meeting by means of his military methods—the only way he knew how to proceed. He is now an elder, a staunch Christian, and has been an active helper for twelve years. By his influence and under his leadership many churches have been organized.

Does the church at home wish us to strike our tents now? Does the church in America wish to leave the Koreans now while the changing—rapidly changing—life can be so wonderfully moulded after the image of Christ. It is taken for granted that you do not wish to leave Korea now with your prayers and your interest and order us to come home. You believe with us that this is the golden hour of opportunity in Korea. If you still wish to carry on here, face with us calmly the needs, and then let us all put our shoulders to the wheel like good soldiers of the Cross.

We need a new school building for the Boys' School—more than 500 enrolled during the past year. We need a doctor, not to mention the needs of the foreigners (during the past year two were carried from this station to another on stretchers and others had to go even to China seeking expert medical attention), who will reopen the hospital here and help minister to the desperate misery and suffering of thousands who will come. We need a Bible School building where we can teach the hundreds of men and women who are hungry for the word of God and are willing to come long distances and stay for weeks of uninterrupted study. Then we need most of all that you, each one and all whom you can influence, pray, study, teach, and give.

Finally, we cannot thank God and you at home enough for the great commission you have given us in His name. To preach Christ with His saving Grace, to help the Koreans establish a strong self-supporting, self-governing, self-propagating church, with a vision both of national and world redemption is your task as well as ours. *We* are not willing to come home (to stay) till it's *over over here.* Do *you* want us to quit?

Mokpo, Chosen.

WHERE SHALL THESE WOMEN BE PUT WHILE STUDYING THE BIBLE?

WILLIE B. GREENE

EVERY spring in each of our five stations a 10 days' class is held for Bible Study. Some of the stations during the year also have classes for a month, and one station has a two and a half months' class.

As men and women do not study in the same classes out here in Korea, that necessitates our having the above mentioned classes twice—at one time for the men and at another for the women.

Well, and good, when there's a class building to teach them in, and where you can let them rest their weary heads at night. But Kunsan has no such building.

This year I was put in charge of the Women's Class. We had 230 registered.

Women from the different churches throughout the whole territory came in to attend. How I wish you could have seen the women as they arrived after having walked from their homes, some perhaps a distance of 100 li; their faces beamed, even though they were ladened with their babies on their backs, as well as the raiment and rice to last them for the 10 days.

For these women to leave their home and work, for that long, shows how thirsty these Christians are for more light on the Word of God.

I had great anxiety about where we would house the women, for the place that we have been using, a two room house, was needed by the church for the lower grades of school. And so we felt that we had to release it. But my! even if we had that house, how could we put over 200 women in two rooms to sleep.

The great need of Kunsan Station is a class building. We are praying that the means to build this building will be provided and I want you to join us in this prayer.

About a week before the time to open the class this year, most of the teachers in the girls' school got sick and the school had to be closed. And that is how the way was opened for the housing of our two hundred women and children, during the Women's 10 days Bible class in Kunsan.

I won't tell you too much about the managing of the class as it was my first attempt; but the teaching went forward without a hitch. Misses Tate and Austin came over from Chunju, and with the help of those in the station and a few Koreans, we taught 5 grades, making 16 hrs. a day beside morning and evening devotions.

I longed for all you people back home to be at our house the afternoon that we gave the women a Koogyung (sight see) of the houses on the compound.

So many of them had never seen an American home before, nor even a chair: and were frightened beyond words when we put them in a rocking chair. They would hold on for dear life. They called it "the chair that exercises."

Edison would have given anything to have had a picture of the old women going down into the horn of the victrola to find the person who was singing.

Their faces were "studies of expression" as they watched Miss Dupey write a letter on the typewriter to her mother in America.

But I believe the funniest thing of all was when they saw themselves in a mirror. I can't write how very funny it really was, you will just have to come out here and see for yourself.

You know the Korean women cannot imagine how a girl, by choice, could remain unmarried; for they are sent in marriage while very young, never having seen the man to whom they are being married. They look down on any one who is not married.

Miss Greene Itinerating—One Way of Getting There.

They think surely there must be something awful the matter if your parents can't marry you off.

Well, one old woman stood and looked around for a long time then she said "This is like Heaven on Earth; no wonder American girls don't want to get married."

Our homes are nice and comfortable, but I had never considered them like "Heaven on Earth." After having lived in their homes while itinerating in the country I can well understand the comparison the old woman made.

Some of the women who came in to study for the first time were so green that they wouldn't trust themselves to walk up the steps, but with their babies on their backs they would crawl up the steps to a room on the second floor where they were required to register for the class.

I would love to take you with me on an itinerating trip and let you see the homes and the home life of these women that I've been telling you about.

I could write on to you at great length about them, but I would surely have to end with the beginning "*Where shall* these women be put while studying the Bible?"

Kunsan, Korea.

"WHO WILL ADOPT A BABY?"

LILLIE O. LATHROP

This is what you would probably be asked if you should visit number 10 in our Kunsan hospital.

Am often reminded of what a lady remembered me by when I was introduced to her after her long absence from our home town. "Oh, yes, I know her well. My first and last recollection of her as a little girl was at my front door, saying, 'Mrs. W. don't you want a kitten?' I said, 'yes,' because I felt so sorry for her as I had never been able to endure cats before."

It was a cruel practice to drown all the kittens that could not find a home, so many anxious moments were spent as I went to all the neighbors finding homes for the kittens for which my childish heart yearned as I realized the inevitable splash ahead of them.

My dear mother was exceedingly patient for I know we once had 16 on the place at once.

No, we haven't a room full of kittens in number 10 for I know full well the danger of cats in the hospital; but we have poor little motherless babies from one month old up to two or three years. This is a most heart rending problem in Korea.

Sometimes a mother dies in the hospital and they will say positively that there is no relative. Sometimes the father will refuse to take his motherless baby and also refuse to pay for the keep of it in the hospital. If we refuse it, the fate may be much worse than drowning. Perhaps a well-meaning relative will feed it sweetened water and rice until it is past our help and then bring it for treatment. It is much better to take it at first. But then to find homes and suitable parents!

One of the children we have now is the daughter of a patient who died here. The father had a son large enough to help him work, but the baby was a problem. He came to present it to me, saying, "You take it, I'll never ask for it at all." I assured him that since it was his child, he should feel some parental interest in it and some responsibility for her future, but the only thought in his mind was how to gracefully and humanely rid himself of his burden. After waiting two days to see if a relative would not appear to care for the baby, I accepted it provided he paid $2.00 a month towards her board. Somehow he has never been able to pay anything yet. Another one had the sad misfortune to lose her mother and the father sat in my front yard a whole morning insisting that I adopt the baby and

finally slipped her in the dispensary waiting room and left her.

A third little one is also the daughter of a patient who died after a long illness in the hospital.

One little girl was with us a long time having lost her mother by "flu," but she has a home now and is loved and petted. Another baby to whom I have not yet given up my claim is one of the brightest I ever saw. She is placed in the home of a Theological student—his wife being a school teacher. They wish to adopt her and probably will.

You will be interested to know of Dr. S. K. Oh's orphanage in Seoul. He took a little boy there who had been left me from a widowed mother in our hospital.

Dr. Oh said that he found so many children wandering around the city of Seoul, homeless, friendless, that he just couldn't stand it. He said that many discouraged him in his desire to establish an orphanage but that he prayed and prayed about it and now has a home with two teachers and 30 boys and he hopes to enlarge it. It is indeed a needy work and means much for the future citizens, for of course they will be taught Christian principles in his orphanage.

Dr. Oh was educated in America by Dr. Alexander, formerly of our mission.

Just a few days ago a man called to ask if I would swap him two babies for one. Upon further inquiry, found that it was to his home one of our

Miss Lathrop and One of Her Orphans. From this Grave Little Face You Would Never Guess What She Plans to Do Next.

hospital babies had gone. He was candid in saying that the baby is not very strong and they wanted to exchange for this reason. I asked him how they expected to care for two if they had not succeeded with one, but he felt sure that the fault lay in the child and not in the care.

While these little homeless ones are with us, I try to use the opportunity to teach the nurses as well as the patients, how to care for babies in health in order to prepare them for better service to the sick. The sad part is that these babies get only the "crumbs" of time left over from the patients, but even this is better than what they would have to struggle against outside.

One great help in holding the numbers of children of non-believing parents in the Korean Sabbath Schools, is the fact that all banks, Government offices and schools observe the Sabbath day.

PHILIPPIANS 3:19. "WHOSE GOD IS THEIR BELLY"

REV. L. T. NEWLAND.

TO the super-refined Western ear this statement of Paul's probably sounds a little bit coarse, but when one works among an Eastern people who have been living for centuries in heathendom, even though he may have a healthy suspicion that this State ment encompasses a large number of his countrymen, he is perfectly certain that it describes the general condition of all heathen people.

We who have grown up in the atmosphere of books and culture, under the shadow of churches and schools, to whom the daily paper is as much a part of our life as coffee at breakfast and where every man, woman or child that has any desire whatever can mingle in closest intimacy with all the great minds of present and past ages, such favored ones have no conception of the pitiful barrenness of the mental equipment of the people born under the curse of heathendom and ignorance. No papers, no books, no fount of conversation, nothing save their squalid village life and the filthy spring of their defiled minds to draw from. From the cradle to the grave in their social, business or religious intercourse there is not one thing that will lift their minds out of the mud in which they live and which in some way or other has become incorporated into their mental activities.

All this leads up to a little conversation I had yesterday. My helper and I were out preaching to an old man trying to arouse in him an interest in his soul. He listened for a few minutes in blank silence and then turned away with a laugh, half refusing and half apologetic, "I don't know anything about my soul, heaven or hell or a Savior, all I know is my rice." There you have it, you have in a flash the explanation of Paul's vigorous effression—"whose god is their belly." In this epigram he has epitomised the whole of heathendom. It makes no difference where you find it, in a hut; in the syrupy nonenities of Japanese University or in a Korean Bahism or the cannibalistic rites of central Africa. It is all the same, a religion that makes man's stomach his god. Its periphery is the abdomen and the only mysteries connected with it are the convolutions of the great and small intestines. For heathenism binds man to this earth with cords of steel and sinks him to the level of the beast. Professing to pierce the mysteries of the hereafter it only so befogs the natural God-given knowledge of man that though he one time knew God, in the clouds of heathenism he has turned Him into the form of four-footed beasts and all manner of creeping and crawling things. Man who once talked with God face to face has fallen to the place where he knows only his rice!

"I know only my rice!" Have we no pride in the fact that we belong to one human family and the fall of one part means the hurt of the other part. Have we no pity for our fellows that have fallen so low; can we sit supinely by and watch over half the human race live and die with no higher thought than their own bodies. If it were only possible to reveal to thrice-blessed America the pitiful weakness and insufficiency of a people without a knowledge of God, I am sure our great nation would not rest until a world was brought to the feet of Christ.

I have been told time and again that the heathen's religion is as well suited to his needs as Christianity is to us. I knew that for a falsehood before I came to Korea and now I know that whoever makes that statement either is profoundly ignorant of what heathenism really is or he is finding in Christianity nothing higher than his stomach, and though he names the name of Christ in reality he knows only his "rice."

I cannot get the hopelessness of that reply out of my ears, "all I know is my rice." If I can raise one man's

eyes from this earth, can get it higher than his stomach, and fix it on the limitless beauties of my Saviour and His eternal home, I feel that I have made a wise decision in coming to Korea.

"All I know is my rice," this is the present motto of Korea. God grant that it may soon be turned to the glad triumphant cry of those whose eyes are uplifted and whose souls have been swept clean by the winds of heaven, "For me to live is Christ!"

Kwangju, Korea.

A VISIT TO CHEIJU (QUELPART)

REV. S. K. DODSON.

THE island of Cheiju or Quelpart lies off the Southern coast of Korea, being about a twelve hour ride from Mokpo if the boat makes good time. Moreover when the sea is smooth, it is a very interesting trip winding in and out amongst the hundreds of islands that rise up out of the sea between this large island and the mainland. But alas! the wind is usually high and the boats small and dirty, so that sea sickness takes most of the romance out of the voyage.

The writer was appointed by the Mission to help the local pastor at Mosilpo, Cheiju in a Bible class this spring. Also the Korean pastor from Soonchun was present at the same time and held revival services at night. There were thirty or forty in the local church to study and representatives came from four or five churches in the surrounding country. The men and women studied well and there were some twenty or more who professed Christ and decided on the new life.

The work in Cheiju is supported largely by the two presbyteries within the bounds of our Mission, this being their special home mission work. At

Pastor and Congregation at Masilpo, Cheiju (Quelpart).

Women are the Water Carriers in This Island (Quelpart).

present there are two pastors in the island, one at the place just mentioned and the other one at Cheiju City. These pastors itinerate out through the country and supply several country churches as well as the churches in the place where they live.

The customs in Cheiju are different from those of the mainland, i. e., they are in some respects. The prevailing customs however are those that obtain all over Korea. In this island the women have more freedom than elsewhere and in many instances take the lead over the men, especially in the matter of providing a livelihood. The people are a very interesting people and well worth our thought and effort. Pray that the Presbyteries may be successful in their attempt to evangelize the island.

DEATH OF MISS IRENE McCAIN

MISS Elizabeth Irene McCain, principal of the George C. Smith Girls' School at Soochow, China, died at the hospital in Richmond, Virginia, on July 27th, after an illness of several months. Miss McCain was the daughter of Prof. J. I. McCain of Erskine College, Due West, S. C. She was a graduate of the Woman's College of Due West, and before going to her work in China had taken postgraduate work at Erskine College, at Columbia University, and at the Bible Teachers' Training School in New York. She had also taught one year at the Darlington School in Rome, Georgia, and one year at the Presbyterian College for Women in Durant, Oklahoma. Having a bright mind, and having this unusually full training for her special work as a teacher, having also an unusually sweet and attractive personality and a lovely Christian character, she was pre-eminently fitted for usefulness in her chosen life work as a missionary teacher.

Miss McCain went to the field in the summer of 1914, and after acquiring a knowledge of the language, which she did in an unusually short period of time, she was placed in charge of the George C. Smith Girls' School. Year by year we have given the church in our annual report the record of her service. The school under her care grew steadily in numbers and in efficiency, and was always characterized by a spiritual atmosphere in which many Chinese girls came to the knowledge of the truth.

It was not difficult to teach them to love the Savior whose character was so beautifully reflected in that of their beloved teacher.

Miss McCain did not possess a very robust constitution, and in her zeal for service she overdrew the resources of her physical strength. She had a nervous breakdown before leaving the field, from which she never recovered. Several times there was temporary improvement in her condition, and everything was done that could be done to

secure her recovery. All such efforts, however, proved in vain, and after months of weariness and bodily suffering, on July 27th she received her release and entered upon the everlasting rest.

The loss of such a worker at such a time in China seems irreparable. We are confident, however, that God took her because He had a greater work for her elsewhere.

MISSIONARY ARRIVALS AND SAILINGS

From Brazil: Rev. and Mrs. Jas. P. Smith, whose permanent address is Mission Court, Ginter Park, Richmond, Va.

From China: Dr. and Mrs. L. Nelson Bell, who may be addressed at Waynesboro, Va. Rev. and Mrs. W. F. Junkin, Staunton, Va., Rev. and Mrs. Warren H. Stuart, Winston-Salem, N. C.

For Brazil: Mr. J. H. Wheelock of Ames, Iowa, from New York September 9th on the S. S. "Van Dyck."

For China: Dr. and Mrs. Caspar L. Woodbridge of Baltimore, Md., from Vancouver September 27th on the S. S. "Australia."

For Korea: Mr. and Mrs. J. Bolling Reynolds of Norfolk, Va., and Spartanburg, S. C., respectively, from Vancouver August 24th on the S. S. "Canada."

Dr. and Mrs. J. K. Levie and Family, of Montezuma, Ga., Whose Sailing for Korea Was Reported Last Month.

Mr. John H. Wheelock, of Ames, Iowa, Who Sailed on September 9, for Brazil.

For the first four years after he arrived in Japan, the Rev. J. Woodrow Hassel taught a class of 25 normal students, who were able to understand his teaching in English. He says he believes it is safe to say that at least two thirds of these students, who were of course constantly changing, became Christians!

Is not the work in Japan more than worth while?

WORD FROM YOUR OUTPOSTS IN NORTH KIANGSU

MRS. J. N. MONTGOMERY.

EXTRACTS from a letter of Miss Wells at work in Hwaian outstations, Sa Tun. April 13th.

"Never have had such interest here. Crowds. Many are asking for famine relief, but they are getting taught in the meantime. They besiege us for rice tickets and keep on asking in the Chinese persevering way. We have spent three whole days (she and a Bible woman of very limited equipment) visiting villages from early till late; and the other days go out in the mornings and hold afternoon meetings here. All day people are in, at times watching us eat, and at night till bed time, then I'm tired, so hardly read and write never a word. The family get up at daylight or before, and we get up at six, sometimes later, so I'm not making up on sleep as I'd like, but get enough.

"Last Sunday a mob of people. The new chapel, twelve benches, couldn't begin to seat them. Many brought benches, sat on door boards, on floor, and then couldn't get in. They were here by 8:30 A. M. I took the extras to the old chapel, empty, rent not up, and had splendid attention while they listened standing. Afternoon I took the chapel, packed again, and Mr. An the empty place. They clutched and begged for tracts. Some thought they were tickets. I never was so pulled at. The same every day. A crowd Tuesday afternoon and a full house yesterday. So all my tracts are gone."

Hsing Kong. Sunday P. M. (April 16th.) Reached Hsing Kong yesterday afternoon and we are settled here. The chapel is in fair shape except windows on women's side, stifling as it is jammed with people and not nearly big enough for the crowd. Think to be here over next Sunday as it will take that long to visit the villages, new places (where there are inquirers) and all. Our class people (those who came in to the station class in the city) are well and happy. The Lord is working in hearts; let us thank Him and go on. I get impatient: I'm so besieged and surrounded. They all want me to see their diseases and pray for them. How much a clinic would mean here to the work. Will we ever have a doctor who can do it?

"A crowd here today. We stand outside, thankful at least for the air. I'd "taso" and "ma" (quarrel and 'cuss') too if I had to live in this all the time. We have such luxuries in comparison. Such poor food now, half husks some eat, and only greens they gather in the fields. People and cattle thin from it, and then disease comes, no resistance. They live in the fields hunting roots and grass to burn, no fuel, so the fields are clean.

"I would say more, but it is the same strain. A strange Easter, but if the resurrection life may come to these dead ones by His Spirit and our united efforts, what a joy to work."

Hwainfau, Ku.

April 27, 1922.

Koreans wear mourning for their parents for 27 months, which custom was adopted in Silla, 504 A. D. The mourning garb consists of a coat of hemp with long round sleeves and when mourners go out, there is added a large hat, shaped somewhat like an umbrella made of bamboo.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

FOREIGN MISSION RECEIPTS

Receipts applicable to Regular Appropriation—

	August 1922	1921
Churches	$ 31,565.77	$ 33,380.50
Sunday Schools	1,197.05	656.00
Sunday Schools—Japan	1,177.73	
Sunday Schools—Educational		1,997.24
Societies	5,082.46	3,788.09
Societies—C. E. M.	90.06	48.00
Societies—Miscellaneous	5.00	
Miscellaneous Donations	1,527.80	2,961.69
Miscellaneous Donations—Sundries	5.00	
	40,650.87	42,831.52
Legacies	6.35	18.55
	40,657.22	42,850.07
Five months, April 1st, to August 31st, inclusive—		
Churches	$196,014.07	$237,012.09
Sunday Schools	5,897.67	4,109.98
Sunday Schools—Japan	13,785.63	
Sunday Schools—Educational		11,566.14
Sunday Schools—Miscellaneous	101.97	232.64
Societies	38,750.20	46,809.52
Societies—C. E. M.	1,225.22	479.87
Societies—Miscellaneous	14.00	
Miscellaneous Donations	12,467.22	16,284.69
Miscellaneous Donations—Sundries	31.54	
	268,287.52	316,494.93
Legacies	2,189.99	2,543.49
Total Regular Receipts	$270,477.51	$319,038.42

Initial Appropriation for year ending March 31, 1923	$1,206,912.08
Deficit March 31st, 1922	251,704.49
	$1,458,616.57
Receipts for objects not in Regular Budget	$53,026.03
Appropriation for objects not in Regular Budget	$53,026.03

Nashville, Tennessee, August 31st, 1922.

EDWIN F. WILLIS, *Treasurer.*

HIDDEN TREASURE

1. Christ has come to ————! What change has He brought?

2. Chapels must be built so the men cannot see the ladies, but so both can see the preacher.—Where? Why?

3. Wanted—Some one to adopt a baby. Where? Why?

4. How was the way opened to house 240 Korean women during the Woman's 10-day Bible Course?

5. Women afraid of a rocking chair—Where?

6. "No wonder American girls don't want to get married." Who said it?

7. "The Old Order Changeth" in Korea—What are some of the problems brought about by this change?

8. And yet old conditions still prevail—One girl 17 married to a 4 year old boy. Why? Give other instances of woman's condition in Korea.

9. A graduating class, the youngest 40, the eldest 72. What do you know of these Graduates? What do you know of their school?

10. Gold mines with "the gold near the surface." Where are they? If they are not soon "worked" what may be the result?

11. He once threw stones at Dr. Moffett. Who is he and what high position in the Korean Church does he occupy?

SENIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1922

TOPIC—KOREA

Hymn—Selected.

Prayer—For our work in Korea.

Minutes.

Roll Call.

Business.

Devotional—Acts 17:19-40.

Special Music—Selected.

Quiz—Hidden Treasures.

Hymn—Selected.

Topical—Monthly Topic
- The Great Wall of Korea.
- Jesus, the Only Balm for Korean Womanhood.
- Bible Training School for Women.
- Do You Want Us To Quit?
- Close with chain of prayers.

Answer roll call with short item of interest on Korea.

From the "Page of Prayer," in the current issue of the SURVEY select petitions for special prayer, using these in this closing chain of prayer.

A Korean Scene.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

RALLY DAY

October is the month when the Auxiliary resumes with renewed vigor the work of the last half of the Church year.

In order to make a good start, especial emphasis is placed on the October meeting.

Attractive Invitation Cards are prepared by the Auxiliary Office at fifty cents per hundred. Suggestions for the meeting are sent free.

The following program on Korea is most attractive:

A KOREAN NEWSPAPER

Editors—Miss Lavalette Dupuy, Miss Ada McMurphy.

Editorial—Our Work in Korea.

Current News Department — Short, live items of news from Korea.

Society Department — Weddings, births, deaths and personal items regarding our Korean missionaries.

Want Column—What Korea wants.

Contributors Club — Letter from Korea.

Why not have every woman in the Church at your October meeting? Try it! Order cards, helps, etc., from the Auxiliary Office.

A LETTER FROM A KOREAN LADY

(Pilly Kim is the wife of a Christian Korean doctor who was for several years assistant to Dr. Wilson at Kwangju.

In Korea the wife does not take her husband's name. Pilly Kim is a highly educated Korean, a devoted Christian, a fine musician and President of a Missionary Society in Kwangju with two hundred members.)

Dear American Friends:

Though I have not seen you face to face, we are one in Christian love. I am sending these lines to you. Every time I think of the blessings and the grace that we Koreans have received I thank and praise God. You who love us and think of us and have provided missionaries for us, we thank you, American brothers and sisters.

It is a little over thirty years since we heard the gospel in Korea and over three hundred thousand souls have been saved. Is that not a thing to rejoice over? Especially since the great world war, the awakening of the whole world is astounding. Every body young and old is seeking God, and young people are thirsting for knowledge.

Since a great number of our former Church workers have passed on into undesirable places (namely, behind prison bars), we are depleted in strength, men, and workers, and on this account the Church is losing one of the greatest opportunities.

Now I ask you to bear with me while I tell you two things:

As you have heard before, the social

Pilly Kim.

life of the Korean girl has been devoid of all freedom, and she is shut in absolutely within her own gate. The life of the Korean girl is too pitiful for words. Because of this, ever since I was a little girl, I have wanted to bring them to Christ, and to reform and to better the social condition of Korean women and girls. I had hoped, some time ago, to be able to persuade about fifty women to come and get instruction in reading, writing, and arithmetic in a night school which I had planned. The day of opening, besides the fifty that I had counted on, I had over three hundred applications asking to be permitted to study. Among this number was an old lady of sixty years. On account of her age I refused to admit her, but she said that she would not be refused. Among those three hundred applicants, I accepted those women and girls living at a distance; some though coming two miles, and in bad weather walking in wooden shoes, never miss a night. Now how to maintain this night school in the future I do not know, but I am trusting in God and teaching every night. I know that religious and home instruction is the most urgent thing for Korean women. Nearly all these night school students were non-Christians, but in two months' time over half have expressed a desire to become Christians.

Here in Kwangju we had no kindergarten, and the little children did not receive any instruction. So a kindergarten was started with nearly a hundred children, and it is a joyous surprise to see how quickly these little ones are learning. At present we have the loan of a mission building, but when the Bible classes are held we will not be able to meet there, and we cannot at present afford to heat this large building, as we have not the money. Though it is cold now, the children are still in this cold building, and we have no prospects of any other meeting place.

My dear friends, what do you think of these two opportunities to help in this work? We look to you as a younger sister looks up to an older sister for help and guidance, and ask God's richest blessings upon you in all you endeavor in His name.

Kwangju, Chosen.

Pilly Kim.

Translated by E. T. S.

FROM CONTRIBUTING EDITOR McMURPHY OF THE "KOREAN KRONICLE'

MOKPO GIRL'S SCHOOL,
Mokpo, Korea.
June 19, 1922.

Dear Evelyn:

I closed school yesterday and sent all my three hundred and two home with their reports for the year rejoicing and otherwise.

The last week was a busy one with examinations and averages and reports to the government. I tried to write to you on Wednesday, but I had no sooner seated myself in my office, when a delegation of girls from school appeared to get permission to leave a day earlier than the appointed time, because their boat was to leave that day and the next boat would be a

Sunday one! Next appeared Assunie, Poksunie, and Manbokie with their heads hanging and in apparently speechless condition. After much questioning, I learned that their train fare had not arrived, and would I please lend it to them to be returned immediately upon their arrival at home? I had just relieved their troubled minds and sent them off bowing and smiling when another bunch arrived. This time an early departure seemed necessary because the helper from their Church had already come to take them home and could not wait over a day because he must meet an appointment to assist Dr. Nisbet with Church examinations at one of the new meeting places.

As they left my office chatting about seeing father and mother so soon and wondering if the baby had grown any, and whether the new Church building had been completed, etc. Chinju came bursting in to say that she had an opportunity to buy a three yen parasol for only two, and if I would only let her have the two yen she would bring it back when she came in the fall! Remembering that her father had not been able to pay her board for the last two months of school and that I had personally done so in order to prevent her having to go home, I hardened my heart and tried to forget the charms of a parasol to a fourteen year old girl, and sent her off not quite so happy as she came.

And so the morning passed and your letter did not even get started.

That afternoon, I spent talking to my seventy dormitory girls about their plans for work in the Extension Sunday Schools of their own villages during the summer vacation.

You remember the splendid elder of whom I told you the year I was at home who died in the flu epidemic? Well, this spring his little daughter came to enter school. Really she was about the greenest little girl we have received in years. The stairway frightened her so that for days after her arrival she would sit down at the top and slide the length, and crawl up on hands and knees, and her funny ways made it impossible for the other girls to repress their smiles. Even her name, Dokdok, caused a titter.

This morning while a Chinaman and I were engaged in the funniest conversation you ever heard in pigeon Korean about some house repairs, a visitor was announced. It was Dokdok's Uncle who had come to tell me how pleased they all were over the improvement we had made in her in two months and a half. He said the first Sunday she was at home, she asked if they had an Extension Sunday School in their Church. He told her no, because they were waiting for Dr. Nisbet to come out and start one. "Well, we will have to have one today anyway, because my principal told me to get to work in one."

When Church was out that morning, without going home to dinner at all, she lit out and gathered in all the little girls of the village, and took them back to the Church. After keeping them there awhile, she began to fear that she could not hold them until a teacher would come, so she took them all over to the Uncle's house. He was eating his dinner, but she marched right up to him with the little band and said, "Here you will have to talk to these children while you are eating in order to hold them until time for Sunday School."

Meantime, a little boy in the family saw this performance, and not intending to be outwitted by a girl, got busy himself. That afternoon they started a Sunday School with over forty children.

In the fall when they come back to school, the girls will have all sorts of interesting things to tell about their experiences in starting Sunday Schools.

I am enjoying the prospects of having a good rest at home this summer. I can hardly resist the temptation to go with the crowd who are planning to spy out the land on Chiri San. It would be so much fun to be in that pioneer band and help open up the

summer resort but I am hardly able to "rough it" yet, and I would not be able to get my necessary diet either, but by another year or two we hope to have more than a camp up there. They say it is just a beautiful mountain with ice cold water and virgin forests and an ideal climate about four thousand feet altitude.

An American mail has just arrived with package and three letters from Memphis! I can't write any more now, so good-by.

Lovingly,

Ada.

OUR YOUNG PEOPLE

Secretaries of Young People's Work!

You are responsible for organizing a Mission Study Class among the young people of your Church. October is the month for the Home Mission Class. Will you not start at once to interest the young people in this Class?

The Home Mission book recommended for the young people this year is Unfinished Tasks, by Dr. Homer McMillan. It is a vivid and comprehensive presentation of the spiritual needs of America.

A very fine Leaders' Help for young people's classes has been prepared by Mrs. Wm. P. Borland. With this booklet in hand, you can have a live and interesting class.

Organize Now!

Order books and Leaders' Helps from the Presbyterian Committee of Publication, Richmond, Va.

Unfinished Tasks, Cloth, 50c; Leaders' Helps for Young People, 10 cents.

HOME MISSION STUDY CLASS!

NOW is the time!
"Unfinished Tasks" is the book!
YOU are the Woman!

OUR GOAL

4000 Mission Study Classes this year.
Start now!

REMEMBER! CHURCH PAPER WEEK!
NOVEMBER 5-12

The rules of the Korean church forbid the marriage of children of its members with heathen.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL,

306 WEST GRACE STREET. RICHMOND, VA.

Order all leaflets from Woman's Auxiliary, 259 Field Bldg., St. Louis, Mo. Order all books from the Presbyterian Committee of Publication, Richmond. Va., unless otherwise specified.

Wanted A Woman. 1 ct. The first words suggest much that follows, "A Woman who can see things," and later "Who feels things,—who says, who means, who believes,—who puts ginger in all she sets at, and leaves out the mustard and vinegar." This leaflet is a most timely one to get out among your members as your Fall work is beginning: and only 1 ct. each.

Women of the Bible Series. 1 ct. each. By Mrs. Cronk, and Mrs. Kreps. These will furnish splendid Bible lessons for your Circles, to be used in connection with the Bible account of the same. Some of them are,

Four Score and Four Years of Service. (Anna)

The Consecrated Service of Youth. (Miriam)

The Courageous Palm Tree Prophetess. (Deborah)

The Woman of Great Faith. (The Canaanitish Woman)

Two Types of Service. (Mary and Martha)

A Pioneer City Missionary. (The Woman at the Well)

Holding the Ropes. 2 cts. Margaret R. Seebach. A poem to stir up those who "sit here while our brethren go to war." One verse speaks

"But as they left the upper day
For those dark, treacherous slopes,
They said, 'We gladly risk our lives,
But YOU must hold the ropes.'"

The Rope Holders. 2 cts. Alice Gay Judd. This is much like the former leaflet, possibly with more appeal: This verse is a good sample:—

"This rope should be prayerfully woven
Of love, and good gifts, great and small;
Self-denial and allegiance unshaken
And loyalty which, giving, gives all."

The Reason. 2 cts. A beautiful poem, in which is asked these questions:—"Why should I give?", "Why should I go?", "Why should I pray?" and "the reason" is given, —"He wants me to." An unfailing stirrer-up of our faith, and love, and generosity.

At the End of the King's Highway. 1ct. each. The key words are these:—

"And what did you?," my Lord will say,
"As you traveled along the King's Highway?"

This after reminding us of what He has done.

With the Crowd in the Road. 1 ct. Walter J. Gresham. Beginning—

"'Tis only a half truth the poet has sung
Of the house by the side of the way—"

and ending,—

"But my heart sings its praise to the Master of all
Who is helping me serve in the road."

Ginger Bread or Missions. 2 cts. Mrs. E. C. Cronk. The good old story of Cyrus Hamlin, told in Mrs. Cronk's way. Bright, live, readable, driving home a big thought for mothers and boys. Give this to the boys.

Thank-Offering Gems. 1 ct. Mrs. A. V. Pohlman. Eight real gems concerning giving, and thanking God, and thoughts about how to think about giving. Cut up these and send them out with your free-will envelopes. One is:—

"WE lose what God has given, the prize for which our feeble faith has striven, because we thank Him not."

Tony's Church. 2 cts. Mrs. E. C. Cronk. To your City Missionary workers this will bring a heartening breath of encouragement, when the story of the good "understanding" minister, the supposedly bad boy, and the suit of clothes which was much too large, larger than the cold charity which gave it,—when all this story is known. Give this to your S. P. C. Secretary too. It may touch her work.

Without Spot. 1 ct. Mrs. E. C. Cronk. A telling, appealing slip-in, revealing the spot and blemish which mar the gifts given "to be seen of men," or "grudgingly," or "of necessity," and also that gift that was "without spot or blemish." After reading this leaflet the giving must of necessity be more pleasing to HIM.

His Lamp. 2 cts. Annie Flint Johnson. A beautiful little slip-in poem, showing that we are only the lamps, and "He the Light."

A Rosary of Joy. 1 ct.

"There are so many sorrows in our lives—
Oh, let us take the little joys we find,
And thread them like a rosary of pearls."

This might cheer that doleful friend of yours.

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
410 URBAN BUILDING,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

"A REAL NEED"

HENRY H. SWEETS, *Secretary.*

OUR own colleges and independent and state colleges and universities are in serious need of thoroughly trained teachers. While the Southern Presbyterian Church has been giving an undue proportion of such teachers in the past there are comparatively few who are now preparing for the work for the future. Today we could use scores of teachers of character and ability who have the Master or the Doctor's Degree. We have made a most diligent search all over the country and fail to find them.

In order to meet this need the last General Assembly gave the Executive Committee of Christian Education authority to allocate several scholarships from the Student Loan Fund to assist the youth of the Church in securing this preparation.

Three hundred dollars a year will be loaned to any Presbyterian man or woman of approved character and ability who has received the Bachelor's Degree and who desires to take the Master's Degree. Three hundred dollars a year for two years will be loaned to those who desire to take the Doctor's Degree.

The Westminister Teachers' Bureau, No. 410 Urban Building, Louisville, Ky., conducted by the Executive Committee, is rendering great service to the educational institutions of the South and other sections of the country in securing Christian Teachers for Church institutions, and for public schools, high schools, colleges and universities.

Many Presbyterians who are teaching in restricted fields are being helped into broader fields of service by this agency.

Louisville, Ky.

WANTED-AN OLDER FRIEND FOR EVERY COLLEGE BOY AND GIRL

CONTRARY to its usual custom, the "Atlantic Monthly" printed in its June number an anonymous letter signed 'A Young Barbarian." It is written from the viewpoint of a very modern young person—and yet isn't there a suggestion of wistfulness and appeal in the sentences we quote?

"But I know that those of my friends who are considerate, sympathetic, refined, and a little less crude than the rest of us, are those who, through accident rather than intention, have come into contact with their parents and the 'elderly people.'"

"In the 'good old days' the line between young and old was not so sharp. The young worked with, and learned from, the old."

"There are advantages to boarding schools and camps and debutantes and colleges and house parties and all the other things that keep us away from the older generation. Yet I think it is these things which have made us forget the older generation. If the older generation regrets being forgotten, perhaps they should remember us before we are snatched away. A little responsibility thrust upon us; a little contact with people wiser than we, but still sympathetic; a little need for us to consider the trouble undertaken for our benefit, is all we need. And who could give that to us except our own fathers, mothers, aunts and uncles, who think we are still the children they sent away?"

A very wise mother once said: "Every child needs two mothers, for no one mother can ever give her child all he needs for the development of body, mind and spirit."

During the Great War many an older man or woman, their reserve and shyness all broken down in the great hour of common need, suddenly found themselves writing letters of friendliness and comfort to young soldiers overseas whom they had never looked at as they passed them on the village streets at home. It was a friendship that exerted no authority and demanded nothing in return. It offered sympathy, understanding, affection and asked only the opportunity of service. And to many a lad, standing at the cross-roads "over there," those letters came as a friendly light down a dark path.

Has not your Church a right to ask this same friendly service of you for her boys and girls away at college? Youth is at the cross-roads and the road they take is so fateful for them, for the Church, for the world.

Dr. Jowett, the golden tongued, the golden penned preacher of Great Britain, whose winged words are read around the world said not long ago that he had intended studying for the bar, but his old Sunday School teacher said something that upset his plans and he became a minister of the gospel. What would the world have lost—if it had not been for that old Sunday School teacher?

"Thou knowest not"—what gift you may make to the world so sorely needing it by just being a friend to a boy or girl. You sit down at your desk to write a cheering word to that young student away at college and in the day of days you may find that all unconscious you were writing down on the white page of that young heart the lines of God's own eternal plan.

THE PLACE OF THE BIBLE IN THE COLLEGE CURRICULUM

MRS. ALMA WILLIS SYDENSTRICKER

THERE has been no time in the history of our nation when educational theories, and the importance of educating our sons and daughters have been so emphasized in the minds of thinking people as today. One scarcely picks up a magazine or a newspaper that hasn't an article bearing upon some phase of education. The pity of all this agitation is that it gets us so little *real progress* on the way to a solution of our great problems.

We are fast becoming 'Pharisaic Academicians" making "intellectual pride" and "liberty of thought" our slogans. Instead of magnifying the importance of developing *character* we are becoming satisfied with "conforming to standards" and satisfying the demands of mere "intelligence"! In all ages there has been those who played to human pride—who have discarded "authority" and have done their own thinking, especially as concerning God's Word and the truths therein taught. We would do well to review the history of human thought throughout the ages and remember the "the world by wisdom" never has found out God, and that "the carnal mind *is* enmity against God—*not subject* to the law of God." Mere familarity with these "theories" and "isms" that have grown out of doing ones own thinking will go far toward humiliating us and making us to know that our thinking isn't so 'original" as we may believe. But recently a student delivered himself of what he thought to be an entirely original theory as to certain biblical teachings, and when his professor failed to be impressed. and calmly referred him to a certain period of Church history when this theory had been fully elaborated and long ago discarded, he was amazed—yet this experience introduced him to a most valuable literature whose records punctured many bubbles gen-

erated by his "original" thinking! We must discriminate between originality that follows the lure of the unfamiliar and originality "according to knowledge;" and our students must beware lest they become *alienated* from the life of God through *ignorance* that it is in them *because of the blindness of their heart.*"

The study of Psychology has of recent years become so popular that the study of *Logic* has well nigh ceased, so interested are we in the "how" and the "why" of our thought processes, that we are neglecting the "what" of our thinking. Just *any* premise is assumed—and despite its absurd conclusion—too many of us hail the conclusion as the result of "freedom" and "originality"—losing sight of the *content*—through interest in the *process.* In no subject is this deplorable camouflage more dangerous than in Bible study—because nearly every student enters college with *some* knowledge of the Bible, and having been met at the threshold of College with the slogan "think independently" he wants to be thought progressive—so he *does* think oftimes most "independently" unscientifically and most unhistorically! One of the first duties of a professor is not "to cut the leading strings" as one of our modernists has said, but to show the student the function of the leading string that it is not to restrain and hinder, but to guide in the right path and to enable the student to progress as does the *planet guided by law!* Intellectual pride is one of the pitfalls of the student—it sounds so aristocratic to be able to bewilder the *hoi polloi,* especially as to Bible teachings and few are strong enough to resist the temptation to wish to speak *authoritatively* concerning Theosophy, Bahaism or even C. S. and thus at least by inference, discount the great teachings of Christ. While if teachers of the Bible will be earnest and thorough-going enough to leave the rut of outworn method and "pious platitudes" and lead the student into a knowledge of the marvels of the Master's Method, and the freedom which His truth assures, if he will but reveal the beauty of "The Book," the average student will become completely enamored of what will become a new subject—a subject so many-sided that it will be found to correlate with every other college subject be it Philosophy, Psychology, History, Archaeology, Literature or what-not—and will put a new meaning into all that he learns—and a new dynamic into his life!

In a recent number of the Alumnae Quarterly of Mount Holyoke College is a paper read before the Graduate Council, on the Curricula of various Colleges from which I quote the following words: "We believe that the function of the College is to give the student some knowledge of the best that is known and thought in the world, to train her thinking powers, to stimulate her imagination." After these very true observations the writer gives a brief summary of the trend of student tendencies as to subjects included in the College curriculum—and then in a subordinate place is a line that to a thoughtful person is most significant and most distressing: "The Bible is required in only *three* of the colleges considered"—and yet "the function of the college is to give the student some knowledge of the best," etc.! How can any group of Educators say they are giving the student *the best* and omit the Bible from their required subjects? "Education of the intellect without the education of the heart is a very defective education." An individual who is merely mentally developed may easily become a veritable Frankenstein ungoverned and ungovernable. May I give the reaction of some of the students who have studied the Bible in a College where this subject is given the same academic recognition as are other subjects:

A Freshman says: "I found my Bible course my greatest surprise. I thought I knew something about the Bible, for I was reared to hear it daily —but I had never dreamed of its marvelous plan. The collateral reading

was exacting and exhaustive and helped me to a fuller appreciation and a better understanding of *all other subjects*."

A Sophmore says: "I am amazed that I ever had the temerity to teach a Sabbath School Class. If I can be forgiven for former shortcomings—and am given another chance, I shall be able really to teach vital truths, and thrilling facts."

An Upper Classman says: "My Bible course has helped me more than I can ever tell you, the regularity of classes and the rigid requirements kept ever in mind that Bible is a thing of every day life—and it helped me to live my college life with more of power, and with a true valuation of service." One who has been out of College for two years says: "I call no student of books educated who has not a general knowledge of the greatest of all books—required Bible Study in College gives the Word of God the academic rating it deserves. It creates a respect for the Scriptures, which voluntary study cannot beget, especially since it is the most difficult of all required work. For me it opened up marvelous possibilities for service. I believe a Bible course rightly taught is the very greatest asset of the Christian College, and it is from such a source that will come the Christian leaders of tomorrow."

"NINE CENT SALVATION"

THIS is the arresting title of an article by Charles A. Selden in the May Ladies' Home Journal. Coming as it does when our own church among others, is discussing the problem of a "living" for ministers and means of increasing their endowment funds for the relief of disabled ministers, some extracts from Mr. Selden's article may help us to do some real thinking about this problem.

"Nine Cent Salvation." That is the average sum a church member pays weekly to the minister.

The underpayment of clergymen in an institution that is constantly growing in wealth and membership is the most amazing inconsistency in American life. According to the statistics brought down to the beginning of the present year by the Rev. E. O. Watson, of the Washington office of the Federal Council of the Churches of Christ in America, and the statistician of that body, there are now in the United States 45,997,199 church members. Nearly thirty-eight million of them are Protestant Christians. These are only the people enrolled on the membership books of the various churches. Doctor Watson goes further in estimating the total number of those who may be ranked as sympathizers with the church by combining the enrolled members with the unregistered adherents of organizations of religious faith. On that basis he gets a grand total of 96,338,096 persons. He lists 74,800,000 as Protestants.

14.13 A WEEK FOR THE PREACHER

In the last five years the churches have gained more than four million members. Sunday Schools have gained two million. There are fifty-six hundred more church organizations than there were in 1916 and an increase of eighty-three hundred in the number of clergymen. These gains may surprise considerable groups of men and women, chiefly in large cities, who take it for granted that the church is dying because they themselves have lost interest in it. They are the people who, removed by one or two generations from devout, church-going ancestors, feel that they have outgrown public worship. But these groups, with their silent indifference or expressed skepticism, do not figure in the case.

The charge of inconsistency still

holds against the church members. Here we have forty-five millions of our population who have expressed their belief in the church by joining it. They believe that the future of the American Government actually depends upon character building by the churches. They believe that the church is absolutely indispensable to make this world a safe and moral place for their children. But regardless of all such beliefs, these forty-five millions come as near as they can to starving the leaders whom they choose for these churches.

In some Sunday Schools and churches of the country, when the collection is being taken, they will sing:

Hear the pennies dropping;
Count them as they fall;
Every one for Jesus,
He will get them all.

And that is all He does get so far as the payment of the men who preach His gospel to the people of the United States is concerned. It would not spoil the meter of the first line to substitute "nickels" for "pennies," and certainly the change in giving as well as in singing would bring economic independence to the ministers.

In 1920 the tendency was to increase the ministers' pay, but there is no accurate measure of the extent to which this tendency prevailed.

But in 1921 the tendency was the other way, some clergymen received less last year than they had been promised. Some were reduced because the cost of living had begun to decline. New increases were scarce. So it is quite likely that the average gain of 1920 was lost in 1921.

However, the intelligent guessing of men who work on church statistics is that there has been a total increase of about twenty per cent in ministers' salaries since 1914. Ten per cent of that had been gained by 1916, when the average pay was $735. Ten per cent more for the period from 1916 to the present time would bring that average up to $808 a year, or $15.54 a week in 1922 for the Protestant Christian clergymen.

As a rule these clergymen have families. Fifteen hundred dollars a year is about the lowest estimate that various groups of experts have hit upon as the minimum on which the American family can now live decently. And we force our very leaders in decency to live on a trifle more than half that amount!

The United States income-tax returns for 1918 show that of the 170,000 clergymen in the country, only 1,671, less than one out of every hundred, come about the income-tax limit of $3000. Experts have figured that the minister has one chance in a hundred of having a $3000 income; the lawyer one chance in five; the doctor one in seven; and the architect, engineer and manufacturer one in ten. Eleven lawyers and eight physicians out of every hundred have an income of $5000, but only four ministers out of a thousand have that much!

Perhaps the most striking fact revealed by investigation is that it would require so very little from each member of a congregation to put the ministry on a comfortable living basis, and give them an average of $1500 a year.

In general it has been estimated that the average income of the Protestant church member is $400 a year. That small sum is due to the fact that all women and children and other so-called non-earning members are included in the figuring. If the Biblical tithe, or tenth, of that were contributed to the church it would pay

all present expenses and leave a balance of a billion dollars.

But the tendency of the church does not seem to be to give this increase of three or four pennies a week for each member. The congregations have erected two billion dollars' worth of church buildings. Protestants expended last year alone for all church purposes considerably more than four hundred million dollars. The Catholics and Jews spent eighty million dollars in their several religious activities. Individual expenditures of the laymen are unchecked. Many a church member spends more each year on his automobile than the whole congregation to which he belongs contributes to the salary of the minister.

Are the ministers to blame for their own predicament? Absolutely not. What quicker method for bringing about his own dismissal could a minister adopt than by pleading from his pulpit for financial fairness to himself and family?

In a Southeastern Pennsylvania village an old preacher, who had been in the same pulpit forty years, was receiving one thousand dollars a year and house rent when he died recently. His successor, a young man with a family, asked for fifteen hundred dollars, which he was entitled to under a ruling of the Synod. But an elder and chairman of the board of trustees insisted that the old salary be continued. He did not wish the taint of money on the pulpit of the old church. The elder was a banker and a millionaire.

In the South I heard of a rural clergyman who had six small churches in his circuit. He received from each of them twenty-five dollars a year. He asked for forty-five dollars. They took joint action in dismissing him on the ground that he was too mercenary for his sacred calling.

It is only fair, however, to many church members to say that some of them in various parts of the country do allow their ministers to earn money at odd jobs outside their church work. Among the Southern Baptists one-third of the clergy do other than ministerial work.

But the ministers themselves do not want the taint of mere money-getting attached to their profession. They prefer only a decent living. There is far more of the true spirit of *noblesse oblige* in the pulpit than in the pews in this matter.

* * *

Let us face the facts squarely and admit to ourseves that as a church and as individual members of it we can have no valid claim to self-respect until we have changed into a reality the promise which every church makes to its pastor-elect—"that you may be *free* from worldly cares and avocations we hereby promise and oblige ourselves to pay this sum in regular payments."

Experts in various fields have decided that $1500 a year is the minimum sum on which an American family can live decently at the present time.

We, the members of the Southern Presbyterian Church, pay to nine hundred of our ministers whom we expect to lead us in decency, in righteousness, to lift us to higher levels of thinking and being and doing, salaries of $1200 a year or less.

The General Assembly in 1922 unanimously passed this resolution: "That the Executive Committee of Christian Education and Ministerial Relief do all in its power to secure, through the co-operation of the officers and members of our Churches an adequate salary for every minister in active service."

Louisville, Ky.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

SABBATH SCHOOL EXTENSION IN THE MOUNTAINS

HIGHLAND GIRLS GOOD WORKERS

ESTELLE ROBERTS, *Guerraut, Ky.*
Breathitt Co.

SEVERAL have asked if the pupils of our school at Highland (supported by Home Missions Committee) appreciate what we are attempting to do for them—if they are a "paying investment." When we told them of the following facts, they felt repaid for the sacrifices which they had made in order to advance God's Kingdom in the mountains.

During the vacation months most of our pupils return to their homes. One of our girls, about fourteen years of age, who had just completed the eighth grade, went to spend the summer with her Aunt at Rose Fork—a mining settlement.

After being there a few days she asked some of the children if they had ever been to Sunday School. Some answered that they had been a few times, but several looked at her in amazement, and said, "What is Sunday School?" She tried to explain what she meant, but felt more than ever their great need for a Sunday School.

She obtained the promise of her Uncle, who had the postoffice and country store, to superintend the Sunday School and her Aunt to teach a class. She herself taught a class of Intermediate girls, and when she told us about it, said, "They didn't know a thing about the Bible, not even the familiar stories which I thought everybody had heard."

This Sunday School continued until her return to Highland, in July, with an average attendance of about fifty.

This summer two of our girls, one, our only girl graduate, the other one of our Junior girls, conducted a Sunday School on Turkey Creek, the home of the former.

When they wrote us of the attendance for the first Sunday they said, "We had about seventy-five in the school-house and there would have been one hundred, if the men had come inside."

Some of the folk from Highland have been going over to help as often as possible, and one of our orphan girls told her matron that they actually laughed at the little ones for taking part in prayer.

These Sunday Schools may last only through a few months, but what a wonderful opportunity for our pupils to tell of the love of our Master, who came to seek and to save those who are lost, and do their part for the coming of Christ's Kingdom.

Mountain Children Such as These are Reached by S. S. Extension.

RALLY DAY GIFTS GO TO SUCH AS THESE

Our New Mexican Mission Day School, Opened September 1, 1921, with Miss Soledad Gonzales as Teacher, with 24 Pupils Enrolled.

Pleasant Springs, Texas, Organized in One of the County Poor Houses. People All Live in Community, but Not on the Poor Farm. This Picture sent in by Miss Margaret Angus, Our Sunday School Missionary in Eastern Texas Presbytery.

Part of the S. S. Membership of Our School at Baytown. This S. S. was Organized a Year Ago by N. R. Hawkins with Just a Little Handful. They Now Have an Enrollment of Just About a Hundred Members. We Have Members of All Denominations Represented in this School, but Now They are Standing up for us, Because we Went to Them When They Needed Hlp. Baytown is One of our South Texas Oil Towns.

SUNDAY SCHOOL EXTENSION IN THE CITY

IN talking recently with one of our Sabbath School Extension Workers, Mr. J. E. Lancaster, of Asheville Presbytery, he said that he believes one of the best pieces of work he had accomplished is by way of finding a weak place in a small Sabbath School and helping the School to remedy that weakness. What better work could be accomplished than finding a weakness and then overcoming it? The particular piece of work to which Mr. Lancaster referred was done in the city of Asheville. Yes, it often happens that our Extension workers find a great need for their help in the city churches. We are going to let Mr. Lancaster tell you in his own words about this good piece of work which he put over.

"When I first visited the Ora Street Sunday School, I found the pastor acting as superintendent, leading the singing, teaching a class of Junior boys, and then following this by preaching the sermon and leading the singing for that service. Pretty much of a job for one person! The first thing I did after Sunday School was over was to ask this very much overworked minister why he did not have some one else act as superintendent, and he told me his reasons, which were good. Then I asked him if he would accept a man as superintendent of the school if I could find him one in the city, and he said he would take any one I would recommend. Then I went to the pastor of one of our larger churches in the city and told him our troubles, and after having unsuccessfully tried to interest one after another of the prospects in that church in taking the job, we were successful in securing the services of a young lawyer—a member of that church but not an active member of the Sunday School, although he belonged to the Men's Bible Class—a man just ready for something to do. As soon as I approached this man and told him what I wanted, his face just seemed to light up as though he were eager for something to do. (And I believe he was.) He of course had some excuses, but no good reasons, and so after considering it a few days, he accepted. Since that time, there has been a gradual growth in that Sunday School—and this man, who by the way is Mr. V. S. Starbuck, has caught a vision of the happiness that comes from working for the Master.

When the training school was held in Asheville last fall, this young superintendent came, and with him came several of his teachers. At this school he caught a vision of what a workers' meeting means to a school, and as a result he has been meeting with his teachers and officers in a workers' meeting regularly, and says he would not even *try* to run a Sunday School without such a meeting.

Do you think the Ora Street Sunday School believes in Sunday School Extension? Do you think the Church that supplied the Superintendent believes in it? We have reasons to believe they do.

"Arkansas is a state of contrasts with its mountains and swamps, its mines and sawmills, its beautiful cities and villages, its godless homes and poverty-stricken towns, its colleges and schools and its extreme ignorance. Among the Ozarks one can find families of eight or ten with no one able to read or write—yet most of these mountaineers are men and women of sturdy principle, quick to grasp the message of salvation and regeneration."

AMONG THE NEWER BOOKS

Is the Bible the Inerrant Word of God? And Was the Body of Jesus Raised from the Dead? Rev. R. A. Torrey, D. D. $1.50.

The Trial and Death of Jesus Christ. By Rev. James Stalker, D. D., New Edition. $1.50.

The Return of Christ. By Prof. Charles R. Erdman, D. D., of Princeton Theological Seminary. $1.00.

Evolution at the Bar. By Philip Mauro. 75 cents.

The Divine Initiative. By Rev. Professor H. R. Mackintosh, D. D., D. Phil. $1.25.

Evangelistic Talks. By Gipsy Smith. $1.25.

Real Religion—Revival Sermons. By Gypsy Smith. $1.35.

The Place of Books in the Life We Live. By William L. Stidger. $1.50.

Dramatized Missionary Stories. By Mary M. Russell. $1.00.

The Book of Missionary Heroes. By Basil Mathews. $1.50.

Out Where the World Begins. By Abe Cory. A Romance of Mysterious Tibet. $1.50.

The Life of Robert Laws of Livingstonia. By W. P. Livingstone. $3.00.

Apostolic Optimism. By Rev. J. H. Jowett, M. A., D. D. $1.50.

Problems in Pan Americanism. By Samuel Guy Inman. $2.00.

Racial Studies—New American Series:

- The Czecho-Slovaks in America. By Kenneth D. Miller. $1.00.
- The Russians and Ruthenians in America. By Jerome Davis. $1.00.
- The Italians in America. Philip M. Rose. $1.00.
- The Greeks in America. J. F. Xenides. $1.00.
- The Poles in America. Paul Fox. $1.00.
- The Magyars in America. D. A. Souders. $1.00.

Evangelistic Sermons of J. Wilbur Chapman. By Edgar Whitaker Work. $1.25.

NOT YET

By WILLIAM HERVEY WOODS.

I have not seen His face—
Not yet, not yet;
But oft beside mine own
His feet are set,
And I'll no strangeness feel,
No chill surprise
That glad day when He bids
Me lift mine eyes.

If I have felt His touch
I am not sure;
Yet when earth-sorrow grows
Past all earth's cure,
Comes there such sense of Him,
So close, so dear,
That mine own blood and breath
Seem not more near.

I have not heard His voice—
That, too, I wait;
Yet not so much I pray
Heaven's opening gate,
And all that sings or shouts
Dark Jordan past,
As but to hear Him speak
At home—at last!

—Quoted from The British Weekly.

The placing of a church paper in the home of those not interested in religious matters, often stimulates their interest and makes them more earnest in their Christian life and efficient workers in their church.

THE SUPERINTENDENT'S ONE-MINUTE TALK

FOREIGN MISSIONS—Topic Korea. Your school has given to the work in Korea, if not as a school, then through some organization of the Church. Give to the school some of the results accomplished in Korea the last year. Have on your black board five of the outstanding facts given in the Annual Report, Page 727. Work in Korea is paying and paying well in the many thousand souls saved—And yet, what a work to do! A few remarks on the conditions of womanhood among the *heathen* of that land convince any one that our work in that field is only begun. (See "Jesus, the Only Balm for Korean Womanhood," page 761.)

HOME MISSIONS—Topic, The Great West and Home Missions. Fifteen years ago there was in the Magic Valley of the Rio Grande, one lone Presbyterian Church, at Brownsville. Its nearest neighbor was 200 miles away, and transportation had to be made by stage coach through a desert of drifting sand. Today there are ten Presbyterian Churches in that territory, doing good work. We often hear the question asked, Why should we do Home Mission Work? Are not 10 Churches, all an outgrowth of Home Mission, proof that the work is more than worth while? Home Mission work in the West reaches the mountain people, Indians, "drifters,"—("These are the people who are to be seen along any of the main highways in rickety prairie schooners, traveling—God knows where"), Mexicans and other foreigners, and the lumber camps.

PUBLICATION AND SUNDAY SCHOOL EXTENSION—Are you ready for Rally Day? Why not have the attendance and offering Reports on Rally Day given be Departments as a part of your program. It will add interest and work in nicely with Dr. Glass' program. Have each Department to prepare a poster on which is written:

Department————————————
Roll————————————
Attendance Today————————
Offering Today————————

Call for these reports by Departments, at which time posters are hung in place which has been previously prepared, and offering turned in.

A last suggestion: Is there a needy field in your city or section where a Sunday School is needed? Inexperienced girls in one of the Home Mission schools, Highland, started an Extension Sunday School during vacation. Look over your field, and if there is an opening for such a work, why not undertake to do it? Rally Day would be a good time to acquaint your school with these plans.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF—Is there a young person in your Church who wishes to continue his or her Education, but has not the money to do this? The last General Assembly gave the Executive Committee of Christian Education the authority to allocate several scholarships for the Student Loan Fund to assist the Young people of our Church in receiving a higher education.

The Westminister Teachers' Bureau, No. 410 Urban Building, Louisville, Ky., conducted by the Executive Committee, is rendering great service to the educational institutions of the South and other sections of the country in securing Christian teachers for Church institutions, and for public schools, colleges and universities.

(Page 784.)

General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR. T. E. SIMPSON, ASSOCIATE EDITOR
413 TIMES BUILDING, CHATTANOOGA, TENN.

PUBLICITY

"Words are things and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions think."

THE General Assembly has referred to the Stewarship Committee the General Publicity Work of the Church. (Minutes 1922, pages 196-197). In the report of the Ad Interim Committee on Publicity to the Assembly, all Executive Committees and agencies of the Church were urged to recognize more fully the place and value of legitimate publicity and to use more adequately the means of making the work of the Church better known.

On this basis, the Stewardship Committee is now faithfully endeavoring to build up an effective and serviceable system of publicity, a need keenly felt throughout the bounds of the Church.

One of the very important features of our plan, is to have live, energetic publicity representatives in every town and city where there are secular publications, in each of our Synods. The representatives will be interested not only in the local Church but in the work of the Church at large. They will receive from time to time publicity matter released from the Stewardship Committee's office, for insertion in local papers. Splendid results are already being obtained in the operation of this plan.

A close contact is to be established with the Associated Press, United Press and the International News Service for the handling of news of special signficance and wider interest.

Each Executive Committee and agency of the Church have been requested to make definite arrangements for sending regularly to the Stewardship Office, items of interest and information concerning the work of their departments, that they may deem wise to release for publication. This includes the sending in advance, programs of appointments, conferences, special meetings, giving dates and places. The secular press is always eager for advance news.

Beginning the first of September, a sheet of brief, pointed Church news items, gleaned from the vast field of our activities, will be mailed to all pastors and churches using a Church bulletin and to any others who may desire it. These items will be adapted especially for use in church bulletins and other forms of publicity used by individual churches.

One other word, the success of the publicity department will be determined almost altogether by the measure of co-operation it receives from Executive Committees and Agencies, pastors and publicity representatives. The prited page is a power that should be used and can be used to larger advantage by the Christian Church.

RESTATEMENT OF OBJECTIVES

Attention is here called to the restatement of the former eight objectives of the Presbyterian Progressive Program. This change has been made to simplify and to eliminate some confusion. They are to be called "Departments," and these five Departments cover the entire field of the work of the Church, as shown below:

DEPARTMENTS

I. SPIRITUAL LIFE
   To nourish the Spiritual Life of the Church membership.

II. EVANGELISM AND MISSIONS
   A. To adopt Christ's Program of World Evangelization and World Welfare.
   B. To Educate the Church to Meet Our Part of Christ's Program for the World.

III. CHRISTIAN TRAINING
   A. To Extend and Perfect the Work of the Church in Christian Education.
   B. To Enlist and Train for the King's Service.

IV. STEWARDSHIP OF POSSESSIONS
   To Adopt a Scriptural System of Giving and a Scriptural Standard of Giving.

V. FELLOWSHIP
   To Promote the Social Ministries of the Church.

PERSONNEL OF THE GENERAL ASSEMBLY'S PERMANENT COMMITTEE ON MEN'S WORK

Since the last issue of the SURVEY, the entire personnel of the Permanent Committee on Men's Work, selected by the Stewardship Committee as authorized by the General Assembly, have signified their acceptances. The Church at large will be glad to know the men who have been asked to undertake and carry forward this very important work. Practically all of these men have been rendering splendid service in men's work, in one way or another, in connection with the Laymen's Missionary Movement, and are prepared and ready for their new task. The Committee is as follows:

Dr. J. P. McCallie, Chattanooga, Tenn.
Dr. W. J. Martin, Davidson, N. C.
Hon. Rhodes S. Baker, Dallas, Tex.
Dr. Alfred Hume, University, Miss.
Dr. W. R. Dobyns, Birmingham, Ala.
Dr. H. W. DuBose, Danville, Va.
Dr. J. Layton Mauze, Huntington, W. Va.

COMPARATIVE RECORD OF TWO DENOMINATIONS

By LAYMAN

THE writer has long been a member of the Northern Presbyterian Church; hence he has no hesitation in offering to the religious press for publication the facts given below.

Self support is not the only or the chief mission of the Church. The measure of its real success is its benevolences; what it does, not for itself, but for others. Also the contributions per capita is the only fair method of measuring either progress or decline. The figures for benevolences, as given in the Assembly Minutes of both denominations for 1919, 1920 and 1921 and in the Church papers for 1922 are as follows:

NORTHERN CHURCH

	Membership	Benevolences	Per capita
1919	1,605,033	$11,707,633	$ 7.30
1920	1,637,105	17,310,690	10.57
1921	1,692,558	16,040,319	9.47
1922	1,756,918	14,551,620	8.28

The loss in 1921 was $1.10 per capita; in 1922, $1.19. Only 98 cents separates the per capita gifts of the last year from the record of 1919, the year in which the new era movement was started.

It is interesting to compare these figures with those of our brethren of the Southern Presbyterian Church. Their record is as follows:

	Membership	Benevolences	Per capita
1919	364,230	$2,722,186	$7.47
1920	376,517	4,161,453	11.05
1921	397,058	5,894,232	14.84
1922	411,854	5,472,320	13.28

The per capita gifts to benevolences in the Southern Church last year were exactly $5.00 more than those of their Northern brethren, a difference of more than 62 per cent.

If the Northern Church had given in the same proportion per capita, their gifts would have amounted to $8,784,590 more than was reported to the General Assembly.

In the previous year, 1921, the contributions of the Southern Church to benevolences were $14.84 per capita; of the Northern Church, $9.47, a difference of $5.37.

Gifts in the same proportion, $14.84 per member, would have brought the offerings of the Northern Church to Missions and other benevolences up to $9,089,033. For the two years, 1921-22, the increase would have aggregated $17,873,624.

WHY THIS DIFFERENCE?

In my opinion there is only one reason, but that is sufficient. The leaders in the New Era Movement of the Northern Church stressed "giving," everybody determining his or her own proportion to give. The leaders of the Progressive Campaign Committee of the Southern Church accept God's terms of proportion, the tenth, to be *paid*, and hence stressed tithing.

Are there any reasons for believing that if the Northern Presbyterian Church had pursued the same methods and used the same literature as their Southern brethren the results would not have been at least equal?

Is not nearly eighteen million dollars in two years a rather stiff price to pay for mistaken teaching?

In a pamphlet now in the press entitled "How one Denomination is Succeeding," the methods of the Progressive Campaign Committee of the Southern Presbyterian Church, so far as the circulation of tithing and stewardship literature is concerned, are given in detail; also offers of practical partnership with denominational leaders, ministers and individual Church members who desire to educate their people in tithing. Upon request this pamphlet, with two others bearing on the same subject, will be sent free to any address by The Layman Company 35 North Dearborn Street, Chicago, Ill.

Please mention the MISSIONARY SURVEY.

PROTESTANTISM AT STAKE

"On a certain Sunday in July a religious census was taken of the church-going population of a certain city of 24,000 in the middle west. Result: total attendance, in one Roman Catholic Church, 2,484; in NINETEEN Protestant churches, 4,742."

It is time for Protestants to get to work!

Foreign Missionaries of the Presbyterian Church

AFRICO-CONGO MISSION
AFRICA [64]

Bulape, 1915

Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.

Luebo, 1891.

Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. J. W. Allen.
†Mr. and Mrs. Savels.
Rev. and Mrs. J. K. Hobson.
Miss J. Belle Setser, R. N.
Mr. Allen M. Craig.
Miss Ida M. Black.
Mr. Frank J. Gilliam.
Mr. and Mrs. B. M. Schlotter.
Dr. and Mrs. Robt. R. King.
Mr. W. L. Hillhouse.
Miss Georgia L. MacKay.
Miss Mary S. Porter, R. N.

Mutoto, 1912

Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Rev. and Mrs. C. L. Crane.
Rev. and Mrs. A. Hoyt Miller.
Miss Nina L. Farmer, R. N.
Mr. A. M. Shive.

Lusambo, 1913

Rev. and Mrs. R. D. Bedinger.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson, R. N.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs Wm. J. Anderson, Jr.

Bibanga, 1917

Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
Miss Ruby Rogers, R. N.
Rev. and Mrs. W. F. McElroy.
Rev. and Mrs. V. A. Anderson.

E. BRAZIL MISSION [23]

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
*Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis.
Miss Hattie G. Tannehill.
Miss Mabel Davis.
Rev. A. S. Maxwell
Mr. John H. Wheelock.

Caxambu, 1920.

Rev. and Mrs. F. F. Baker.

Varginha, 1920.

Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Miss Genevieve Marchant.

Piumhy, 1915.

Mrs. Kate B. Cowan.

Campo Bello, 1912.

Mrs. D. G. Armstrong.
Miss Ruth See.

W. BRAZIL MISSION [10]

Ytu, 1909.

Rev. and Mrs. Gaston Boyle.

Campinas, 1869.

Rev. and Mrs. Jas. P. Smith.
Rev. and Mrs. R. D. Daffin.
*Rev. and Mrs. Jas. P. Smith.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.

Rev. and Mrs. Edw. E. Lane.

N. BRAZIL MISSION [14]

Garanhuns, 1895.

Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr
†Mr. Langdon Henderlite.
Miss Edmonia R. Martin.

Pernambuco, 1873.

Miss Margaret Douglas.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.
Rev. and Mrs. G. E. Henderlite (Recife).
†Miss Rachel Henderlite.

Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

Canhotinho, 1895.

*Mrs. W. G. Butler.

MID-CHINA MISSION [84]

Hangchow, 1867.

Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Willson.
Rev. G. W. Painter, Pulaski, Va.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Edward Evans.
†Mr. W. E. Smith.
†Mr. Jas. L. Howe.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
†Miss Anna Campbell.
Dr. and Mrs. E. W. Buckingham.
Miss Ruby Saterfield.
Miss Margaret Dixon, R. N.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Jane Varenia Lee, M. D.
Miss Sade A. Nesbit.
†Miss Caroline V. Lee.
Miss Elizabeth Corriher, R. N.
Mr. and Mrs. Andrew Alison.
Miss Katheryne L. Thompson.

Nanking, 1920.

Rev. and Mrs. J. L. Stuart (Peking).
*Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsinanfu).
Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
*Miss Florence Nickles.
†Miss Lina E. Bradley.
Miss Marguerite Mizell.
Miss Natalie C. Moffet.
Rev. and Mrs. Locke White.
†Mrs. Margaret McB. Baxter.
Rev. and Mrs. Lewis H. Lancaster.
Miss Irene McIlwaine.
Miss Charlotte A. Dunlap, R. N.
Rev. and Mrs. Chas. W. Worth, Jr.
Dr. Chas. H. Voss, M. D.
Dr. and Mrs. Caspar L. Woodbridge.

Soochow, 1872.

Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.
†Miss Alma L. Hill.
Miss Bess McCollum.
Dr. and Mrs. Jno. Wm. Moore.

N. KIANGSU MISSION [84]

Chinkiang, 1883.

Rev. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
Mr. and Mrs. S. C. Farrior.
Miss Grace Sydenstricker.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas Chiselin, Jr.
*Rev. and Mrs. C. F. Hancock.
Miss Grace Farr.
Miss Hazel Matthes.

Hsuchoufu, 1896.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
*Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Miss Isabel Grier.
Miss Lois Young.
Miss Mary Lee Sloan.

Hwaianfu, 1904.

Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1911.

Rev. and Mrs. H. W. White.
Dr and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. and Mrs. H. T. Bridgman.
Miss Minna R. Amis.

Sutsien.

Dr. and Mrs. J. W. Bradley.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
†Miss M. M. Johnston.
†Miss B. McRobert.
Rev. and Mrs. B. C. Patterson (Tenghsien).
Rev. and Mrs. M. A. Hopkins.

Tsing-Kiang-pu, 1887.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
*Dr. and Mrs. L. Nelson Bell.
Rev and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary McCown.
Mr. and Mrs. James R. Graham, Jr.

Haichow, 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W C. McLaughlin.
Miss Mary Basset, R. N.
Rev. and Mrs. Edw. S. Currie.

CUBA MISSIOIN. [7]

Cardenas, 1899.

Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
†Rev. S. B. Chiselin.
Mr. Geo. F. Tunrner.
†Miss Hattie M. Finlay.

Gaibarien, 1902.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Camajuani, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

JAPAN MISSION. [53]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Kochi, 1885.
Miss Annie H. Dowd.
Rev. and Mrs. J. H. Brady.
Rev. and Mrs. W. B. McIlwaine.
†Mrs. Charles Ellis.
Nagoya, 1887.
Miss Lelia G. Kirtland.
Rev. and Mrs. L. C. McC. Symthe.
Miss Bessie M. Blakeney.
Rev. and Mrs. W. A. McIlwaine.
Miss Florence Patton.
Gifu, 1917.
Rev. W. C. Buchanan.
Miss Elizabeth O. Buchanan.
Miss Susan McD. Currell. (Tokyo Language School.)
Rev. and Mrs. P. S. Van Dyke. (Tokyo Language School.)
Susaki, 1898.
Rev. and Mrs. R. E. McAlpine.
Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.
Rev. and Mrs. J. W. Moore.
Marugame, 1920.
*Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr. (Tokyo).
Tokushima, 1889.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.
Rev. and Mrs. C. A. Logan.
Rev. and Mrs. H. C. Ostrom.
Toyohashi, 1890.
Rev. and Mrs. C. K. Cummings.
Miss Annie V. Patton.
Okazaki, 1890.
Rev. and Mrs. C. Darby Fulton.
Rev. and Mrs. J. E. Cousar, Jr.
Unassigned.
Miss Emma E. Gardner.
Tokyo Language School.

CHOSEN MISSION [92]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler, R. N.
*Miss Lillian Austin.
Rev. and Mrs. F. M. Eversole.
*Rev. and Mrs. W. M. Clark.
*Rev. and Mrs. W. D. Reynolds.
*Miss Sadie Buckland.
Miss Janet Crane.
Rev. E. T. Boyer.
Rev. D. A. Swicord.
Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. John McEachern.
Mr. and Mrs. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop, R. N.
Miss Wille B. Greene.
Miss Annie I. Gray, R. N.
Dr. and Mrs. J. K. Levie.
Kwangju, 1904.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary Dobson.
*Mrs. C. C. Owen.
Miss Ella Graham.
*Dr. and Mrs. P. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swineheart.
Miss Elise J. Shepping (Itinerating), R. N.
Rev. and Mrs. L. T. Newland.
Miss Georgia Hewson, R. N.
Rev. and Mrs. J. Kelly Unger.
Miss Miriam de Haas.
Rev. and Mrs. J. I. Paisley.
Miss Margaret G. Martin.
Miss Mary N. Pope.
Mokpo, 1899.
*Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
Mr. and Mrs. Wm. P. Parker, (Pyeng Yang).
*Rev. D. Jas. Cumming.
*Miss Esther B. Matthews, R. N.
Rev. and Mrs. Joseph Hopper.
Rev. and Mrs. Thos. D. Murphy.
Miss Florence P. Hughes.
Miss Mary R. Bain, R. N.
Soonchun, 1913.
Rev. and Mrs. J. F. Preston.
*Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer, R. N.
Rev. and Mrs. J. C. Crane.
*Dr. and Mrs. J. McL. Rogers.
Miss Louise Miller.
†Miss Martha V. Davis.
*Dr. and Mrs. J. Bolling Reynolds.
Dr. and Mrs. H. L. Timmons.
Miss Hattie Knox.

MEXICO MISSION [24]

Zitacuaro, 1919.
Rev. and Mrs. H. L. Ross.
Rev. Edw. C. Murray, Jr.
Morelia, 1919.
Rev. and Mrs. Jas. O. Shelby.
Dr. and Mrs. L. J. Coppedge.
Miss Pattye F. Southerland, R. N.
Tuluca, 1919.
Mr. and Mrs. Jas. H. Wray.
San Angel, D. F., Mexico.
Miss Alice J. McClelland.
Miss Lettie Beaty.
Rev. and Mrs. W. A. Ross, Arenal 40.
Laredo, Texas.
*Miss E. V. Lee.
Austin, Texas.
Miss Anne E. Dysart.
Coyoacan.
*Prof. and Mrs. R. C. Morrow.
Rev. and Mrs. N. P. Farrior.
Cuernavaca, 1920.
Rev. and Mrs. Z. E. Lewis.
Rev. and Mrs. O. C. Williamson.

Missions, 10.
Occupied Stations, 53.
Missionaries, 461.
Associate Workers, 18.

*On furlough, or in United States.
Dates opposite names of stations indicate year stations were opened.
†Associate Workers.
For post-office address, etc., see page below.

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W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastaio de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotnho, E de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Receife, E. de Pernamhuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahybo."

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuchoufu—"Care S. P. M., Hsuchoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu. Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheng—"Care S. P. M., Yencheng, Ku., China." For Tenghsien—Tenghsien, Sung, China

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JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Kochi Ken Japan." For Takamatsu—"Takamatsu, Sanula Province, Japan." For Tokushrina—"Tokushia, Awa Province Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen Asia." For Kunsan—"Kunsan, Chosen Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen Asia." For Soonchun—"Soonchun, Chosen Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico." For Cocyoacan—"Coyacan, D. F., Mexioc." For San Angel—"San Angel, D. F., Mexico."

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